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THE REGISTER
OF THE
Lynn Historical Society

LYNN, MASSACHUSETTS

NUMBER XVI

FOR THE YEAR 1912

Edited by the Committee on Publication



LYNN, MASS.
FRANK S. WHITTEN, PRINTER

1913

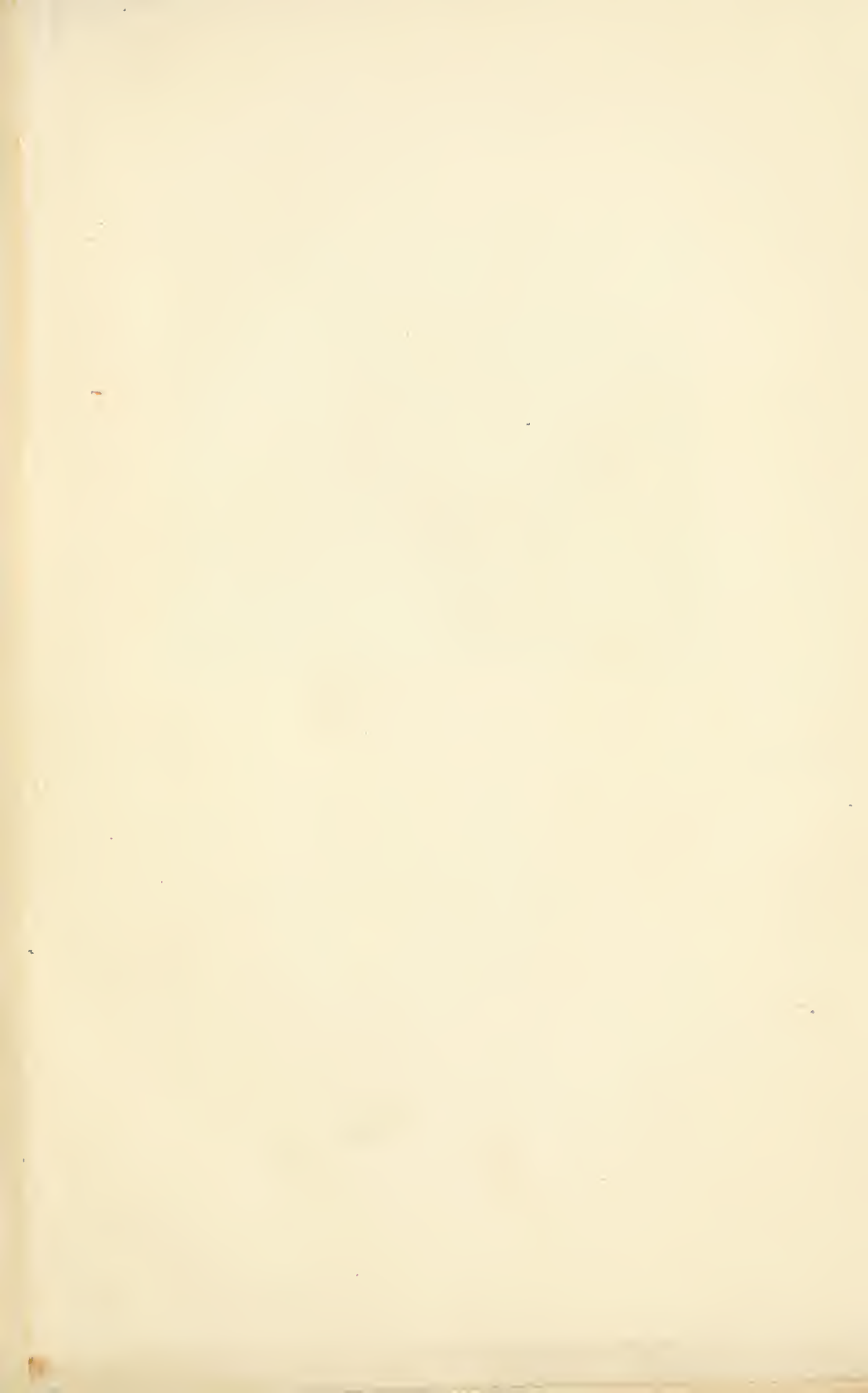




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LYNN HISTORICAL SOCIETY BUILDING

125 GREEN STREET

(Before alterations)

The Society purchased, January 30, 1913, the estate on the westerly side of Green Street, next to the corner of Broad Street. The land is over 70 feet front and averages 135 feet deep, containing 8,010 square feet, and is a gravelly knoll, being the highest point of land in an easterly and westerly direction from the hills of Revere to those of Swampscott, and with the exception of Sagamore Hill is the greatest elevation in Lynn to the south of High Rock.

The double house on the premises was built during the summer of 1838 by William H. Mills and Daniel Hyde, two master carpenters of that day, for their own occupancy. It is in excellent condition and is being admirably converted to the uses of the Society in providing a hall on the first story for meetings and equipping other rooms for the collections of the Society, and will be especially well suited for the various occasions which will be given there.

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2d. 107

FORM OF BEQUEST

I bequeath the sum ofdollars to the Lynn Historical Society, incorporated under the laws of the Commonwealth of Massachusetts, and direct that the receipt of the Treasurer of the said Society shall be a release to my estate and to its executors from further liability under said bequest.

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Copies of this Register will be sent postpaid on receipt of 75 cents.

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FOREWORD

The Lynn Historical Society was organized April 27, 1897, and incorporated by the Commonwealth of Massachusetts later in the year. Its membership numbers nearly seven hundred men and women, residents of Lynn and the vicinity, and also many of those formerly living in this city; and while it does not as a material question seek for an increase in membership on the basis of numbers, yet it asks each of the members to apply themselves in calling attention of interested persons to the desirability of joining this Society, which they would undoubtedly find an agreeable affiliation, and where they would certainly be cordially welcome; and for this reason the Council has omitted to appoint a committee on membership, it being believed that such matters are properly within the individual duties of each member.

The whole Society is a living force for inculcating local patriotism, as a guide to the duties which one owes to the town he lives in, and whose functions are not shared by any clubs or other organizations, and its relations to each individual member, affords an opportunity for congenial companionship.

The Lynn Historical Society holds monthly meetings during the season, whose proceedings contain many interesting and hitherto unpublished chapters of historical facts occurring in Lynn and the vicinity, and are published in the annual Register, which is distributed to all of the members. It endeavors to minister to the varied tastes of its members, not merely by the meetings, but also in the numerous social affairs, which are held during the season; and during the summer months, excursions are taken, under suitable guidance, to points of historical interest, which abound in the vicinity of Lynn and throughout Essex County, which has been termed, "the most historical county in the United States."

The number of these varied functions, which are available to the members, varies from twenty to twenty-five a year, although

the inability to use the hall of late has diminished the number during the past year.

The officers of the Society seek the coöperation of the members by the way of methods which will make the organization more interesting to its members; and would most cordially appreciate definite suggestions for the betterment of the Society which would add to its usefulness; also the names of those whose results in historical research could be presented at its meetings.

Such suggestions will be submitted either to the Council or to the appropriate committee where they will receive careful consideration.

Its new home, made possible by the nucleus furnished by the bequest of its first Treasurer, Charles F. Peirce, will give to the Society visible assets which it did not aforetime possess, and provide a building so peculiarly fitted to its own uses as to enlarge the purposes of the Society.

OFFICERS FOR THE YEAR 1913

President,

C. J. H. WOODBURY

Vice Presidents,

JOHN ALBREE
CHARLES NEAL BARNEY
CHARLES SHREVE GROVER

Secretary,

WILLIAM EDWIN DORMAN

Treasurer,

WARREN MUDGE BREED

MEMBERS OF THE COUNCIL

The above ex officiis and:

Until January 1914

GRACE G. CHASE
SALLIE H. HACKER
A. DUDLEY JOHNSON

LUCINDA M. LUMMUS
JAMES D. STEVENS
LOUIS M. WINSLOW

Until January 1915

ADDIE H. ALLEY
WILLIAM S. BURRILL
HARRIET K. CLOUGH

CHARLES H. HASTINGS
EARL A. MOWER
JAMES S. NEWHALL

Until January 1916

GEORGE S. BLISS
ELLEN MUDGE BURRILL
NATHAN MORTIMER HAWKES

BENJAMIN N. JOHNSON
HARRIET L. MATTHEWS
HENRY F. TAPLEY

Standing Committees for the Year 1913

Custodians

WILLIAM S. BURRILL, <i>Chairman</i>	. . . . .	Rooms
JOHN ALBREE	. . . . .	Manuscripts
GEORGE S. BLISS	. . . . .	Photographs
ANTHONY EARLE	. . . . .	Rooms
EDWARD B. GORDON	. . . . .	Rooms
EARL A. MOWER	. . . . .	Rooms

Finance

C. J. H. WOODBURY, <i>Chairman</i>	GEORGE E. PILLSBURY
WARREN M. BREED	ARTHUR W. PINKHAM
MICAJAH P. CLOUGH	BENJAMIN F. SPINNEY
WILLIAM B. LITTLEFIELD	THE SECRETARY

Building

C. J. H. WOODBURY, <i>Chairman</i>	LUCINDA M. LUMMUS
WILLIAM S. BURRILL	HENRY F. TAPLEY
ANNA L. DUNN	BERTHA B. TUCKER
SALLIE H. HACKER	LUCY H. WINSLOW
BENJAMIN N. JOHNSON	THE SECRETARY

Lectures and Public Meetings

CHARLES NEAL BARNEY, <i>Chairman</i>	JAMES S. NEWHALL
FLORENCE L. BREED	THOMAS F. PEDRICK
ISABEL M. BREED	THE PRESIDENT
CHARLES E. HAYWOOD	THE SECRETARY

Reception

GRACE G. CHASE, *Chairman*

ELLA D. BARTLETT	KITTIE M. NEWHALL
MARY ELLA BUBIER	LUCY E. B. NEWHALL
SALLIE H. HACKER	MARION W. NEWHALL
MARY M. JOHNSON	MARY ELIZABETH NEWHALL
SUSAN L. JOHNSON	KATHARINE M. PARSONS
VIRGINIA N. JOHNSON	HELEN S. STETSON
LUCINDA M. LUMMUS	MARIA B. WOODBURY

AND MEMBERS OF THE COUNCIL

*Biography*JOHN ALBREE, *Chairman*

LUTHER ATWOOD	HARRIET FITTS PARKER
ELLEN MUDGE BURRILL	JOHN L. PARKER
HARRIET K. CLOUGH	CARRIE M. SANDERSON
NATHAN M. HAWKES	LOUIS M. WINSLOW
RUPERT W. JAKES	RUTH S. WOOD
SUSAN L. JOHNSON	THE PRESIDENT
HARRIET L. MATTHEWS	THE SECRETARY

Publication

GEORGE S. BLISS <i>Chairman</i> ,	CHARLES S. GROVER
HORACE H. ATHERTON, JR.	CHARLES H. HASTINGS
GEORGE HERBERT BREED	A. DUDLEY JOHNSON
FREDERICK L. BUBIER	ELIZABETH P. PUTNAM
I. CLARKSON CHASE	JAMES D. STEVENS
GERTRUDE MIX FRENCH	THE PRESIDENT
JULIA A. GORDON	THE SECRETARY

*Excursions*GUY NEWHALL, *Chairman*

(The Committee in charge of each excursion to be appointed by the Chairman.)

Special committees will be appointed by the Council whenever the interests of the Society require such action.

OFFICERS FOR THE YEAR 1912

President,

GEORGE HENRY MARTIN

Vice Presidents,

JOHN ALBREE
CHARLES NEAL BARNEY
C. J. H. WOODBURY

Secretary,

WILLIAM EDWIN DORMAN

Treasurer,

WARREN MUDGE BREED

MEMBERS OF THE COUNCIL

The above ex officio and :

Until January 1913

GEORGE S. BLISS

ELLEN MUDGE BURRILL

NATHAN MORTIMER HAWKES

BENJAMIN N. JOHNSON

HARRIET L. MATTHEWS

HENRY F. TAPLEY

Until January 1914

GRACE G. CHASE

CHARLES S. GROVER

SALLIE H. HACKER

A. DUDLEY JOHNSON

JAMES D. STEVENS

LOUIS M. WINSLOW

Until January 1915

ADDIE H. ALLEY

WILLIAM S. BURRILL

HARRIET K. CLOUGH

CHARLES H. HASTINGS

EARL A. MOWER

JAMES S. NEWHALL

Committees, 1912

Custodians

WILLIAM S. BURRILL, <i>Chairman</i>	. . . .	Hall and Rooms
GEORGE S. BLISS	. . . .	Photography
ANTHONY EARLE	. . . .	Hall and Rooms
EDWARD B. GORDON	. . . .	Hall and Rooms

Finance

GEORGE H. MARTIN, *Chairman*

WARREN M. BREED

HENRY F. TAPLEY

Lectures and Public Meetings

GEORGE H. MARTIN, <i>Chairman</i>	SALLIE H. HACKER
JOHN ALBREE	CHARLES E. HAYWOOD
GEORGE S. BLISS	GUY NEWHALL
ISABEL M. BREED	HENRY F. TAPLEY
WILLIAM E. DORMAN	RUTH S. WOOD

Necrology

LOUIS M. WINSLOW, *Chairman*

ADDIE H. ALLEY

CHARLES S. VIALI

Reception

GRACE G. CHASE, <i>Chairman</i>	LUCINDA M. LUMMUS
ELLA D. BARTLETT	KITTIE M. NEWHALL
MARY ELLA BUBIER	LUCY E. B. NEWHALL
ANNA L. DUNN	MARION W. NEWHALL
SALLIE H. HACKER	KATHARINE M. PARSONS
MARY M. JOHNSON	HELEN S. STETSON
SUSAN L. JOHNSON	IDA J. TAPLEY
VIRGINIA N. JOHNSON	MARIA B. WOODBURY

AND MEMBERS OF THE COUNCIL

Genealogy

ELLEN MUDGE BURRILL, <i>Chairman</i>	HENRY T. LUMMUS
JOHN ALBREE	HARRIET FITTS PARKER
LUTHER ATWOOD	HARRIET L. MATTHEWS
HARRIET K. CLOUGH	JOHN L. PARKER
NATHAN M. HAWKES	CARRIE M. SANDERSON
SUSAN L. JOHNSON	RUTH S. WOOD

Publication

GEORGE S. BLISS, <i>Chairman</i>	I. CLARKSON CHASE
HORACE H. ATHERTON, JR.	ELIZABETH P. PUTNAM
GEORGE HERBERT BREED	CHARLES S. GROVER
FREDERICK L. BUBIER	CHARLES H. HASTINGS
ELLEN M. BURRILL	BERTHA B. TUCKER
JOSEPH CAUNT	HENRY F. TAPLEY

New Members

CHARLES H. BANGS, <i>Chairman</i>	HARRISON P. BURRILL
GEORGE F. AMES	FRANK H. GAGE
HORACE H. ATHERTON, JR.	HANNAH A. GRAY
LUTHER ATWOOD	ROLLIN E. HARMON
NANCY L. BENNETT	ELLENETTE M. POWER
MARY G. BLISS	JAMES D. STEVENS
CHARLES A. BROWN	N. MABEL VELLA

BY-LAWS

ARTICLE I

MEMBERS

Membership shall consist of the present members of the voluntary association known as the LYNN HISTORICAL SOCIETY, of the signers of the agreement of association, and such persons as shall hereafter be elected by the Council. The Council shall have authority to drop members from the rolls for non-payment of dues for two years.

Any member who shall pay to the Treasurer the sum of fifty dollars in one payment, and who is not indebted to the Society for dues or otherwise, may become a life member, and be released from the payment of further dues.

ARTICLE II

MEETINGS

The annual meeting shall be held on the second Wednesday evening in January, time and place to be determined by the Council. Twenty members shall constitute a quorum for the transaction of business. A less number may adjourn. Special meetings may be called by direction of the Council or President, and shall be called upon the written request of twenty members.

ARTICLE III

COUNCIL

The entire executive control and management of the affairs, property, and finances of the Society shall be vested in a Council, which shall consist of twenty-four members. The Council shall be constituted and elected as follows:

The President, Vice Presidents, Secretary, and Treasurer shall be members thereof *ex officio*. At the annual meeting of the society for the year 1910 there shall be elected six members of the Council for the term of three years, six for the term of two years, and six for the term of one year. At each annual meeting thereafter there shall be elected six members to serve for the term of three years.

The Council shall appoint all committees for special work, and all subordinate officers and agents, and make all necessary rules and regulations for itself and them.

ARTICLE IV

OFFICERS

The officers shall consist of President, three Vice Presidents, Secretary, and Treasurer, who shall be elected annually by ballot, and shall be members *ex officio* of the Council. They shall perform the usual duties of such officers, and such other duties as the Council may require. In case of the occurrence of any vacancy in office, or in the Council, from any cause whatsoever, the Council shall at their next meeting fill the vacancy for the unexpired term by election by ballot.

ARTICLE V

DUES

The admission fee shall be one dollar, and the annual assessment shall be two dollars, payable on July first of each year.

ARTICLE VI

AMENDMENTS

These By-Laws may be amended at any meeting regularly called, by a vote of two-thirds of the members present.

SECRETARY'S ANNUAL REPORT

It was to be expected that the membership of the Society would show a decrease during the past year. Early in the summer, the pleasant and convenient quarters heretofore occupied by the Society were, by reason of improvements undertaken by the Lynn Gas & Electric Co., virtually converted into a warehouse for the storage of our valuable collections. In consequence, for the past six months, the Society has been without a home, and the members have been obliged carefully to scrutinize the monthly notice in order to avoid mistaking the place of meeting. The October and December meetings were held in the hall of the Oxford Club, and the November meeting in the lecture room of the Public Library. Meanwhile the Council have been enjoying for their monthly meetings the hospitality of Mr. William S. Burrill, Chairman of the Custodians, at his home on Nahant Place. For the annual new year's reception, the use of the roomy "Sorosio Annex," was courteously tendered by a member of the Society, Mr. A. E. Little.

At the last Annual Meeting the total membership was 686. At the current Annual Meeting the total is 655. This loss we confidently believe will be more than recouped when we become established in our new quarters.

The proceedings for the past twelve months have demonstrated the value of the Society to its members and to the community. All of the seven papers presented this year have been the work of members. Six of the seven authors have given us of their researches before. On

February 8, Miss Isabel M. Breed entertained us with an account of "Some Distinguished Visitors to Lynn." On March 14, President Martin presented a paper entitled "The Unfolding of Religious Thought in Lynn," and on April, 11, the Secretary read additional chapters on "Early Ocean Street," with more to follow. "Harvard College and Lynn in Colonial Times" was the subject of the meeting May 9, very appropriately presented by Mr. Eugene D. Russell, principal of the Classical High School who has fitted for that institution many of a later generation. On October 10, the faculty of the High School was again resorted to—this time the English—when Mr. J. C. S. Andrew discoursed on the "War of 1812." The following month, November 14, Hon. N. M. Hawkes the author of "Hearths and Homes of Old Lynn," presented a paper as interesting as the title was suggestive:—"Gleanings from the Records and Pen Sketches of a Picturesque Region of Old Lynn; its Mineral Spring and Hotel; its Prior and Later Tenants."

At the last meeting of the year on December 12, Vice President Albree presented a subject with the paradoxical title: "A Woman Who Would not Tell," the remarkable Civil War story of Elizabeth Van Lew, appointed by General Grant, postmaster of Richmond in recognition of notable service to the Union Army during the war.

As in former years, there were held during the summer season, enjoyable historical excursions. On Saturday, the fifteenth of June, many members joined the excursion of the Bay State League of Historical Societies to Nantucket. The arrangements were made by Mr. Bliss. On August 24, Mr. Albree conducted an excursion to Nantasket Beach, Hingham and Quincy and in the same month, August 7, Dr. Woodbury brought to the attention

of the members the pageant given by the Marblehead Historical Society, entitled "From Kingdom to Colony," and provided convenient facilities for their attendance.

The year 1913 will be conspicuous in the annals of the Society, for two other events. At a special meeting held in the Trustee's room of the Public Library, on the evening of January 29, 1912, the Council voted to undertake the publication of the old town records of Lynn, beginning with the earliest volume in 1691, and to begin at once the copying of the entries covering the period from 1691 to 1721. A special Committee, consisting of President Martin, Benjamin N. Johnson, and C. Neal Barney were appointed to take charge of this important work. During the year, the whole of the first of the original volume has been copied, and about half of the second, the whole period covered extending from 1691 to 1722. The result thus far is 240 pages of manuscript, now safely deposited in the vault of the Public Library, which would probably yield 225 pages in the printed volume. The work will be resumed and it is to be hoped that the finished volumes will soon respond to the demand, not only from the citizens of Lynn, but from historical students and libraries generally.

The second event of unusual significance is the decision to purchase the estate number 125 Green street for the purpose of affording the Society a permanent habitation of its own. Plans are now being formulated looking to the adaptation of the building to the needs of the Society. When comfortably housed within its walls, we are confident that the Society will enter upon a new era of usefulness and prosperity.

Respectfully submitted,

WILLIAM E. DORMAN,
Secretary.

TREASURER'S REPORT

WARREN M. BREED, Treasurer,

in account with LYNN HISTORICAL SOCIETY

January 1, 1912, to January 8, 1913.

DEBTORS.

To BALANCES:

Reserve Fund	\$847 60	
Life Membership Fund	193 19	
Charles F. Peirce bequest	1,020 00	
	<hr/>	\$2,060 79
To cash at beginning of year		277 45
Receipts for dues and admission fees	\$1,333 00	
Receipts for portraits for Register	55 00	
Receipts from sale of Registers	11 58	
Receipts from rent of hall	150 00	
Interest on bequest of Charles F. Peirce	41 20	
Interest on Reserve Fund	34 18	
Interest on Life Membership Fund	7 80	
	<hr/>	\$1,632 76
Total		<u><u>\$3,971 00</u></u>

CREDITORS.

By amount paid for lighting	\$23 53
For rent	115 00
For Insurance	18 80
For Registers	412 81
Committee on Publications	4 30
Committee on Photography	64 50
Committee on Printing Town Records	73 03
	<hr/>
<i>Amount carried forward,</i>	\$711 97

<i>Amount brought forward,</i>	\$711 97	
Committee on Excursions	42 50	
Committee on Receptions	126 91	
Paid by Treasurer for clerical assistance, collecting dues, postage and printing	65 99	
Printing, typewriting, postage, etc.	128 07	
Lectures	8 00	
Paid for rent of hall	30 00	
Rooms and incidentals	57 23	
Surveying Green street lot	4 00	
	<hr/>	\$1,174 67

BY BALANCES:

Charles F. Peirce bequest	\$1,061 20	
Reserve Fund	881 78	
Life Membership Fund	200 99	
	<hr/>	\$2,143 97
By cash on hand		652 36
		<hr/>
Total		<u>\$3,971 00</u>

WARREN M. BREED, *Treasurer.*

REPORT OF THE CUSTODIANS

For the Year Ending December 31, 1912

From Secretary of State, Vital Records of Andover, Volume 1; Haverhill, Volume 1; Ipswich, Volume 1; Newbury, Volume 1 and 2; History of the Second Massachusetts Battery.

From Mrs. F. E. Harraden, old labels from cloth used in making shoes.

From Hon. Nathan M. Hawkes, and C. A. Lawrence, Picture—House of Increase Newhall or Minute Men's Tavern.

From Charles E. Parsons, map of Lynn 1877, framed.

From Edward B. Newhall, one U. S. silver dollar, 1799.

From estate of Mrs. Frank D. Allen, by Mrs. Lucy Rhodes, painted wood eagle, formerly on Lynn Academy. This was acknowledged in the first Register.

From Stephen L. Breed—old dividers, flute formerly owned by Samuel Larrabee, Jr.; shoe tools; telescope; saw; hammer; steelyards; vise; skates; History of Essex Co., and old oil painting.

From Francis E. Galloupe, The North Shore Reminder.

From George Herbert Breed, Lynn Veteran Firemen's Association, two pictures.

From John W. Tapley, maps; Lynn 1872, Boston and vicinity 1867.

From Frank S. Whitten, Annual Report of Swampscott for 1911.

From Charles G. Woodbridge, copy of Lynn Mirror, April 7, 1827.

From Mrs. M. Nellie Bubier, invitation to Social Ball, December 3, 1838, at Lafayette Hall.

From Miss Helen M. Hollis and Miss Sarah A. Hollis, Program—Democratic Celebration Lynn, July 4, 1835 order of exercises.

From Mrs. Mary A. Parsons, Anti-Masonic Call for meeting, March 21, 1833.

From W. H. Hartshorn, Medal—Commemorating the 100th Anniversary of the Lynn Light Infantry, and ticket to banquet.

From Mrs. Georgia T. Winship, three lantern slides, Hotel Prescott, Swampscott Beach, Central Square before the large fire.

Loaned by Mrs. Howard Mudge Newhall four volumes Genealogical and Personal Memoirs of families of Boston and Eastern Massachusetts.

Loaned by estate of Charles F. Peirce, old copper kettle.

From John Donovan and Margaret E. Donovan, copy of New York Herald, April 15, 1865.

From Ellen Lord Burditt—one copy of Lewis History of Lynn, second edition 1844; one copy of The Pioneer, by Henry Clapp, Jr., 1846.

From Andrew S. Chase, framed photograph of Sawyer & Morris, carriage factory, formerly on the easterly side of Broad street; framed photograph of Sawyer & Chase carriage factory, west side of Broad street, corner of Washington street, destroyed in fire of 1889.

Respectfully submitted,

WILLIAM S. BURRILL,

Chairman.



WILLIAM FRANKLIN GOLDSMITH

NECROLOGIES

WILLIAM FRANKLIN GOLDSMITH

William Franklin Goldsmith was born in Lynn, July 14, 1849, and died in this city March 8, 1912. He was fifth in a family of six children born to Edward Ireson and Lydia Breed (Estes) Goldsmith, and survived his father but five months and eleven days; the father being at the time of his death the oldest citizen of Lynn and an honorary member of this Society. William F., received his education in Lynn schools, graduating from the Lynn High School in 1868. At the age of eighteen, he entered the employment of Jacob Welch & Co., dealers in hardware and house furnishings. In 1875, he began business for himself, dealing in carpets, draperies and window shades. This business he continued for twenty years, at 273 Union street. At the time of his death he was engaged in the wall-paper business on Oxford street.

Mr. Goldsmith was a member of St. Paul's Methodist Episcopal Church, the Secretary of its official Board and was constantly active in its welfare work; serving as a teacher in the Sunday School, and being always deeply interested in young men.

In 1892, he was elected to the Common Council, and in 1894, to the Board of Aldermen. During his term of office the City Home was erected and he served on the Building Committee. He was a member of Mt. Carmel Lodge, A. F. & A. M., Charter Member Zebulun Council,

R. & S. M., and Olivet Commandery and was beloved by his brothers of these fraternities. He was also a member of the Sons of Veterans, and the last gathering of that order which he attended before he was stricken, was the Anniversary Celebration of Post 5 of the Grand Army of the Republic. In 1910 Mr. Goldsmith became a member of the Lynn Historical Society. He was one of the scholars of the Master Brickett Association, and keenly enjoyed the meetings with former school friends. Naturally of a quiet, retiring disposition, with an inheritance from his Quaker ancestry of simplicity and kindness of manner, home life especially accorded with his tastes.

Books and pictures were his diversions, and with these he gratified his high artistic sense. For many years he tenderly cared for the aged parents of his wife, and later, ministered to his aged father, during the last years of the latter's life; never in either case, by word or act, dimming the lustre of pure love and high respect. His loving attention was constantly about every member of his family circle.

As a citizen, Mr. Goldsmith faithfully discharged every trust confided to him, and in all relations of life, he was true, upright in heart, and exalted in principle.

In 1873, he married Mary Ann Choate, the youngest daughter of Alden Choate. She was born in Lynn, December 27, 1852.

M. A. G. AND R. E. G.

MARTHA SMITH GOODWIN

Mrs. Martha Smith Goodwin was born in Marblehead, February 21, 1846, the daughter of Philip Mason Smith and Martha Jane Paine. In September, 1859, the family moved to Lynn where they have since resided.

The maternal ancestor, Robert Paine, born in 1601, emigrated to America and settled in Ipswich, where he was admitted as a freeman in 1641. He was Deputy to the General Court in 1647-49, and County Treasurer from 1665-1683. His ancestry can be traced back to Sir Thomas Payne born about 1400, a resident of Leicestershire, England. Mrs. Goodwin was thirteenth in line from Sir Thomas. Her great-great-grandfather, Henry Paine was born in Salem, but moved to Marblehead in 1741. His son Henry, was a member of Col. John Glover's Regiment, which took a prominent part in transporting Washington and his army across the Delaware.

She was married to Joseph Warren Goodwin, June 5, 1878, who, with one daughter survives her. She was a woman of kindly and genial disposition, unassuming in her tastes, and most loyal to her family and friends. She was an attendant at the First Universalist Church, a member of the Pullman Mission, Lynn Historical Society and the Lynn Women's Club. She died February 14, 1913, after an illness of about three months, at her residence, 162 Ocean street.

NELLIE SMITH GOODWIN.

ELIZA ANN LEARNED HILTON

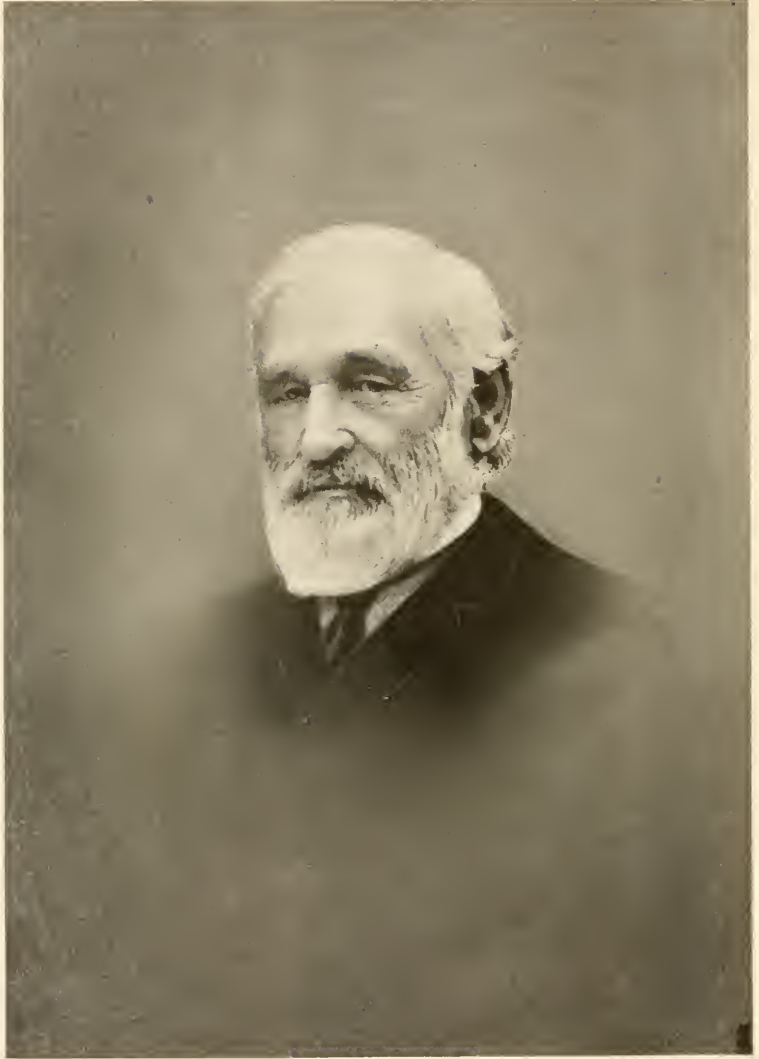
Born at Cambridge, Mass., October 5, 1835. Died at Lynn, Mass., on March 28, 1912. Married Charles S. Hilton, January 27, 1864, who died in 1909.

Their son, Charles Walter Hilton, survives both parents.

CAROLINE HEALEY HOLDER

Caroline Healey Holder, daughter of Nathaniel and Hannah Morgan Holder, was born in Lynn, November 28, 1842. All of her emigrant ancestors came from England during the seventeenth century. On her father's side, she was descended from Christopher Holder, a member of the first group of Friends to come to America, and to suffer great persecution because of their religious teachings. On her mother's side, she was descended from William Dixey, who came to America, as did John Alden, as the young retainer of a wealthy family. William Dixey was one of the original settlers of Lynn, but soon removed to Beverly. Robert Morgan of Beverly, another ancestor, and William Dixey, were among the founders of that town.

Miss Holder was educated in the public schools of Lynn, attended the local High School, and was graduated at the Salem Normal School, both from the regular course and from the advanced course. After her graduation, she taught in the public schools of Boston for about three years. Although her professional career was brief, she always retained a lively interest in educational matters. For many years a member of the Lynn Women's Club,



Stephen Holman

she was its vice-president for two years. She was one of the organizers of the Woman's Union for Christian Work, and at one time served as treasurer of that organization.

An ardent Unitarian, Miss Holder was much identified with the work of the Woman's Alliance of the Unitarian Church, and was president of that alliance for several terms.

She was an eloquent speaker, and had the gift, rare among women, of speaking extemporaneously.

After an illness of eight weeks, Miss Holder died at her home on Pine Hill, January 31, 1912.

ISABEL M. BREED.

STEPHEN HOLMAN.

Stephen Holman, the senior member of the Lynn Historical Society, was born in Royalston, Mass., December 28, 1820, and died at his residence on Atlantic avenue, Swampscott, Mass., October 13, 1912, closing a remarkable career of intellectual and business activity.

His cultured mind and strength of intellect caused him to be a dominating figure in personal associations and business life. On the death of his father, when he was twelve years old, he went to live with his half-brother, a clergyman in Saugus, and after attendance at the small schoolhouse at Saugus Centre, still existing, he entered the Lynn Academy, where he prepared for Williams College, by which he was graduated in the class of 1840. He afterward studied law and was admitted to the bar, but practised but little, as he entered the profession of teaching, and was principal of high schools or academies at Winchester, N. H., Gardner, Athol, Phillipston, Fitchburg,

and Holyoke, Mass. In the latter city he became paymaster of the Lyman Mills until 1860, when he bought a controlling interest in the Holyoke Paper Company, which he managed with such ability that his material success in life may be said to have dated from that time.

He had great power of initiation and was the originator of many new methods throughout his later business career, particularly in the establishment of the present methods of cost keeping in paper mills.

In 1865 he sold his interest in the paper mills very advantageously and established the Holyoke Machine Shop, and later a branch of the same company at Worcester, and also the Deane Steam Pump Company of Holyoke, and became heavily interested in a large number of cotton mills. Although for a large part of the time he was a resident of Worcester, yet he became known as the leading citizen of Holyoke on account of his enterprise in building up many changes in that manufacturing city.

An example of his original methods is his enterprise in the establishment of a testing flume at Holyoke, by which each water wheel manufactured at his works could be tested under conditions of head and power to which it would be submitted in general service, and the water wheels of his manufacture were in this manner sold with guarantees which naturally proved attractive to purchasers. But it should be stated that this flume was available for testing any water wheels which could be brought there.

His physical and mental activities continued throughout his life. Amid all the cares of business, he never lost touch with his college studies, particularly the German language, of whose literature he was very fond, and at the age of ninety he gave a reading from the works of Schiller before a German association.

Fondness for nature was a strong characteristic, which was gratified by extensive travel in this country and in Europe, one of his journeys extending into Central Russia, and he returned from a European trip only a few days before his sudden death. He maintained a fishing camp in the Maine forests and until his ninetieth year was accustomed to walk through the woods from the last dwelling over a rough path for six miles, and in that year bemoaned the weakness of age because he was obliged to ride horseback through the forest instead of walking as formerly.

The acuteness of his mind was applied to a great number of subjects, and endowed him with a range of general information by which, in vivid conversation, sparkling with unexpected sallies of wit, he would entertain others, whatever may have been their tastes or experiences in life. He was tenacious in his friendships, particularly with men, and survived all of his contemporaries. The great range of his life is indicated by the fact that at the time of his death he was the oldest alumnus of the Lynn Academy and of Williams College, the senior Mason and senior member of the Massachusetts Bar, and if he had not resigned from The National Association of Cotton Manufacturers through a misunderstanding that his retirement from active business in connection with his cotton mill interests obliged such a withdrawal, he would have been the senior member of that organization. He had many associations in various organizations, one of the most prominent being that of Fellow of the American Society of Civil Engineers.

The Holman family emigrated from Wales to the Bermuda Islands between 1670 and 1690. It included three sons born in Wales, and two of these sons, Solomon and John, were seized by a press gang and brought to

Newburyport, where they succeeded in escaping from the British ship.

Solomon settled in Newbury. Three of his sons settled in Sutton on lands purchased by the father, and divided among them June 6, 1732.

1. SOLOMON HOLMAN, b. in Wales; d. 7 May, 1753, Newbury, Mass.; member Independent Foot Company, 15 January, 1710-11; m. (1) Mary Barton of York Me., b.——1673; d. 18 October, 1736; m. (2) Elizabeth, widow of John Kelley, born Emery; b.——1680, d. 8 May, 1753.
2. EDWARD HOLMAN, b. 26 January, 1699; d. 12 May, 1742; m. Hannah Emery, 19 May, 1726, b. 19 June, 1706; d. 2 November, 1756.
3. EDWARD HOLMAN, b. 13 October, 1730; d.——; served in War of the Revolution; m. (1) Rebecca Gale; b.——; d.——; m. (2) Sarah Kenney, 22 March, 1763; b.——1732; d.——1813.
4. STEPHEN HOLMAN, b. 11 March, 1774; d. 23 June, 1833; m. 8 September, 1799, Hannah Fuller Royalston, daughter of Jacob and Deborah Fuller; he came either from Sherburne or Rehoboth and served in the Revolution; b. 30 August, 1780; d. 21 December, 1821; m. (2) 30 December, 1822, Hannah Heywood, b.——1785; d. 22 February, 1829; m. (3) 17 November, 1830, Prudence Burpee Richardson, widow, b. 31 March, 1785; d. 8 February, 1879.
5. STEPHEN HOLMAN, b. 28 December, 1820, Royalston, Mass.; d. 13 October, 1912,

Swampscott, Mass.; m. 12 April, 1853,
Hannah A. Richardson, b. 5 September,
1827, Lowell, Mass.; d. 25 March, 1894,
Worcester, Mass.

Children;

1. Harriet Prentiss, m. 11 October, 1887, William
E. Plummer, at Worcester, Mass.
 2. Charles Richardson, m. Susan Lee Longstreth,
at Philadelphia, Pa.
- Children: Stephen, Rebecca Lee and John
Longstreth.

C. J. H. WOODBURY.

HENRY HURST HOMAN

Henry Hurst Homan was born in Lynn, June 22, 1846. His father was Michael Homan, a native of Marblehead; his mother was Esther Ann Aspinwall of Charlestown, Mass. He attended Lynn schools and was always studious, and was ambitious to enter college, but the death of his father and the fact that his elder brother Charles was killed in the Civil War, obliged him to give up his cherished plans and become at an early age, the bread winner of the family. It was a great disappointment to him, to abandon a college career and go to work in a shoe factory, but he did not question his duty, and the benefits he yielded were partly made up to him by his habit and love of reading, which continued to his last days. To the consciousness of duty performed, was added the fond appreciation of his mother; almost her last words as she looked up at him from her dying bed, were "This is the boy who took his father's place."

He was married in Saugus, June 11, 1879, to Ida Halliday of Saugus, and for some years made his home there. Her death occurred October 7, 1889, and on October 16, 1893, he married Maria Josephine Clark of Lynn, where he afterward resided. He was fond of Nature and took long tramps in the woods, either alone or with some congenial companion.

He joined the Lynn Historical Society, September 19, 1904. He loved his home, and lived a quiet and useful life. For nearly two years before his death, he was obliged to give up active work, although able to be about most of the time. The end came suddenly, December 11, 1912.

EMMA N. METCALF.

NELSON WINSLOW KIMBALL

Nelson Winslow Kimball was born at Bradford, Mass., in 1853, and died at Lynn, November 18, 1912. His father, Phillip Kimball was a native of Bradford, Mass., and Dorothy Bohonan his mother, was born in Sutton, N. H. To these parents were given three sons, Oliver I., George Aldin, and Nelson Winslow. In 1877, he was united in marriage to Ella A. Clark of Lynn; to them were born two sons, Arthur C. Kimball of Manchester, N. H., and Fred N. Kimball of Swampscott, Mass.

When scarcely sixteen years of age, Nelson Winslow Kimball came to Lynn a stranger, and soon made a place for himself. He began business, in a small way, before his twentieth year, and two years later he went into shoe manufacturing with his brother Oliver I. Kimball, which proved to be the prevailing interest of his life. His business influence increased until he became a trustee of



NELSON WINSLOW KIMBALL.



the Security Trust Company and the Five Cents' Savings Bank, and in both institutions his judgment carried great weight. In many other ways his life was identified with the city, being a member of the Oxford Club, the Lynn Historical Society, Mt. Carmel Lodge of Masons and the First Methodist Episcopal Church, where for many years he was President of the Board of Trustees. Besides these local organizations, he was a member of the Sons of the Revolution, and of the Wesleyan Association, which edits and controls the weekly publication, *Zion's Herald*.

Nelson Winslow Kimball represented the best type of man; he belonged to that hardy, plain, unostentatious race of New England men, and pretence had no place in his character, and he was a man of sound ethics, true to the center. When a young man, he hitched his wagon to a star, and chose for himself high ideals and lofty purposes. Sound judgment was an outstanding characteristic of his undemonstrative examination of facts. He thought thoroughly before he spoke or acted. Though a kindly man, yet his nature was as strong as iron. Independent in thought, trusting his own judgment, he possessed a will that could stand alone, which enabled him to execute the duties entrusted to him.

He united with the First Methodist Episcopal Church of Lynn, June 2, 1878, where he worshipped and served until his death, being a tower of strength to the cause of God, and was beloved and respected by his fellows within and without the church.

REV. J. FRANKLIN KNOTTS.

George E. Marsh had five brothers and one sister. The boys remained on the farm in South Danvers until about their majority. Three of them in the early 50's went to California, one going around the Horn, and the others across the Isthmus. George E. remained at home, and in 1856, took entire charge of his father's farm, which had then become quite extensive, while his father was absent in California for more than a year. In 1857, he became farm superintendent for Mr. Forbush, a wealthy shoe manufacturer of Boston, who had acquired the famous Wilder place at Bolton, Mass. Tradition says that it was in this Wilder Mansion that plans were covertly made for sheltering and concealing Napoleon in an attempted flight from France. For his services as superintendent of this estate of 700 acres he was paid \$350.00 a year, and he did not draw his salary until the end of the year.

In 1862, at the age of 26, he enlisted in Co. C, Fifth Massachusetts Regiment, for service in the War of the Rebellion, being mustered in at Wenham, Mass. After a short drill period, the regiment was sent to Newbern, N. C.; its arms and accoutrements being issued after its arrival in the South. Returning from the war, he worked at tanning in Peabody for a while.

In 1864, he came to Lynn and purchased from Noah L. Furbush a small soap factory situated on the westerly side of Chestnut street, near the present corner of Allen avenue. Soon after, his brother, Caleb W. Marsh, came to Lynn and joined him in the venture. After a few years the business outgrew the old building, and land was purchased on the opposite side of the street below the factory of George Emery.

A larger soap factory and rendering plant was built, which formed the nucleus of the present extensive plant.

Up to this time wood fires under the kettles were the only means of boiling soap, and when the kettles were finished, the soap was dipped off into wooden frames, a slow and tedious process. The Marsh brothers quickly saw the need of some improved method, and the use of steam was discussed. It had been ridiculed as impracticable, but they finally put in a boiler, applied the steam, and it proved a remarkable success. This was one of the first factories in the country to use this method, which has since become universal, and is admitted to be the only practical and successful way of making soap.

As the business grew, from time to time, additions were made to the plant. In 1891, the rendering plant of the business was removed to West Lynn on land acquired between Fairchild street and the Saugus river. This plant also has been enlarged several times.

His early life on the farm, where the hardest kind of work was required to wrest a livelihood from the stony soil, long hours and incessant labor, walking many, many miles each day beside his ox team, his successful management of the large estate at Bolton, Mass., going as he did direct from his father's farm, without experience in managing men, or knowledge of business accounts, his service and attendant hardship in the war, and several attempts at various occupations upon his return, all of these fitted him physically and mentally for the career which he chose as his life work.

He married December 31, 1864, Elizabeth Walker Floyd of Peabody, Mass., and there were four children, Edward Floyd, Mary Prince, Alice Elizabeth, and James Morrill Marsh, the latter surviving him.

He joined the Lynn Historical Society November 23, 1899, and was also a member of the Oxford Club, Central

Congregational Church, the Grand Army of the Republic and the Independent Order of Odd Fellows.

Lynn's population when Mr. Marsh came here was about 20,000, and he watched its subsequent growth and development with the keenest interest and warm personal pride, contributing much himself toward the material welfare, and being ever ready to aid any movement which might help the city of his adoption in its industrial and social development. He never sought political office, although he was constantly in touch with the political affairs of the city, as is every strong and sincere man. In his relations with his neighbors he maintained those kindly, happy associations which made him at once a counselor and friend, while his simple, strong maxims of life were impressed upon those with whom he was brought in close contact as a guide and inspiration to right living. Many acts of kindness and charity sweeten his memory. He possessed a due sense of proportion, which found expression in his appreciation of the humorous. Not only could he see life in its due proportion, he could also recognize where an experience lacked proportion. He had the clarifying quality which relieves many a hard situation, and keeps one steadfast, sane and hopeful in the dark and cloudy days. A sound philosophy, undaunted courage, and firm belief in Deity made the sunset of his life as pure and translucent as the undefiled mountain stream. His was indeed a fine type of normal manhood, the product of our American democracy; his was a satisfying type of Christian manhood, of true citizenship in the Republic of God.

What a legacy is this to the city where this life was spent for half a century.

Mr. Marsh joined the Lynn Historical Society November 23, 1899. He was a member of the Oxford Club, the Central Congregational church, the G. A. R., and the Odd Fellows.

H. S. C.

MARY ALVINA DODGE PARSONS

Mrs. Mary A. Parsons, of Lynnfield Centre, daughter of Nathan Dane and Sarah Perkins (Shepherd) Dodge, was born in Ipswich, Mass., 21 March, 1839, and died in Lynnfield, Mass., 22 November, 1912; she married Ebenezer Parsons, of Lynnfield, Mass., 24 March, 1863, who died 15 June, 1909. Their son, Starr Parsons, Esq., of the Essex County Bar, survives his parents. She was a descendant of Richard Dodge, the emigrant, through Nathan Dane⁷, Andrew⁶, Luke⁵, Thomas⁴, Andrew³, John², Richard¹.

From Soloman Shepherd, her maternal line of descent was through Sarah Perkins⁶, John⁵, Isaac⁴, Isaac³, John², Solomon¹.

She was graduated by the Ipswich High School and the State Normal School at Salem, and attended the Young Ladies Seminary of Ipswich. She taught both in public and private schools and was a contributor to the Atlantic Monthly, the New York Independent, St. Nicholas and other periodicals and was also the author of the Ancestry of Nathan Dane Dodge and his wife Sarah Shepherd Dodge (Salem), 1896.

From the time of their marriage their enthusiasm for the Unitarian cause was very strong, and when the little Unitarian church in Lynnfield Centre tottered and became too feeble to employ a clergyman, Mr. and Mrs. Parsons

put their shoulders to the wheel, and while he read sermons played the organ and led the choir, she conducted the Sunday School, organized methods of raising funds and in every way, to the utmost of her power, struggled to keep the church alive. With a view to keeping the Unitarian standard aloft, she used to give an annual dinner to the Unitarian ministers of Essex County. She also for many years brought personally conducted parties from Lynnfield to the Essex conference. In fact, the conference was her greatest recreation, and her cup of joy was full when her brother, Elisha P. Dodge, was chosen its president.

After her husband's death she resided for about a year in Lynn and was a constant attendant at the Unitarian Church. When she felt the irresistible call to return to the old scenes at Lynnfield, her most poignant regret was the loss of the Unitarian affiliations in Lynn.

She was an earnest charter member of the Lynn Historical Society and in her later years became very much interested in historical and genealogical research and was an authority upon these subjects in Essex County.

On May 11, 1899 she read a paper before the Society entitled, "A Trip to Lynn Farms" (Published in the Register for 1905). Through her influence the Colonial Communion Service of the Second Congregational Church (of Lynnfield) was loaned to the Lynn Historical Society and placed on exhibition in the Lynn Public Library.

Upon invitation of Mrs. Parsons, the first excursion of the Society was made to Lynnfield, 30 June, 1897.

Mrs. Parsons was one of a family of eleven children, among whom several of her brothers were very successful, notably Elisha P. Dodge, a former president of the Unitarian conference. Her father said of her many times that she was the smartest of his children.

She was a grand niece of Nathan Dane, and the relationship was a source of the greatest pride and inspiration to her. She was possessed of great energy and perseverance, and was believed to have executive ability. Like all forceful persons she sometimes gave offence, but was quick and eager to make amends.

Her whole life and character were distinguished by unswerving adherence to what she believed to be right. In fact, she was ready to give up her life in upholding her principles. While she believed enthusiastically in the Unitarian doctrine, she cared little for creeds, but strove to uphold and live practical christianity. Her whole theory of life is expressed in her favorite passage in the poem *About Ben Adhem* :

"I pray thee, then,
Write me as one who loves his fellow-men."

H. ASHLEY BOWEN.

JOSEPH NEWHALL SMITH

Joseph Newhall Smith was born in the section of Danvers now known as West Peabody, January 12, 1840, and died at his winter home in Boston, December 18, 1912.

He was educated in the public schools, coming to Lynn at the age of twenty-two, where he established a shoe manufacturing business with his brother. Afterwards they separated, and the two brothers conducted independent establishments, in which they were successful. He was one of the pioneers in the formation of The Thomson-Houston Company, which later became the General Electric Company, also in The Thomson Electric Welding

Company, and in 1899 became the president of the Boston Woven Hose & Rubber Company, which position he held at the time of his death.

In the above and other enterprises in which he was interested he showed financial ability of the highest character, being successful in new enterprises, and changing failure into success.

He was a member of the Central Congregational Church and took a prominent part in the building of its meetinghouse and the administration of the parish. His only public office was that of a trustee of the Lynn Public Library, which he held for sixteen years, until his removal from Lynn, and he took active part in the construction of the present library building.

After his removal from Lynn, a few years before his death, he lived during the winter on Beacon street in Boston, and during the summer on his farm in Peabody.

His first wife, Caroline Fuller, died November 13, 1877, and he is survived by his second wife, Sarah Fuller Smith and three children, Mrs. William Austin Smith, Mortimer Fuller Smith and Joseph Newton Smith.

Mr. Smith was a man of refined tastes, of excellent judgment in art, and was keenly appreciative of both architectural and natural beauty. He was genial, courteous in demeanor, a fine conversationalist, and on the occasions where his power of composition was called upon he showed himself to be a felicitous writer.

Mr. Smith became a member of the Lynn Historical Society January 28, 1898. He was also a member of the Oxford Club, Old Essex Chapter, Sons of the American Revolution, the Bostonian Society, the Exchange Club and the Boston Art Club.

Although neither of his parents were natives of Lynn, Mr. Smith could very properly claim that he was of

Lynn ancestry for he was a descendant of the eighth generation from both Thomas¹ Newhall and Allen¹ Breed who were proprietors in 1638.

Joseph Newhall⁷ Smith, was the youngest of the family of 10 children born to John⁶ and Betsey⁷ (Marsh) Smith.

The SMITH line :

1. JOHN¹ SMITH, one of the three early settlers in Salem of that name was the earliest known ancestor.
2. ABRAHAM² SMITH, (wife, Mary——) b. about 1660, was baptized at Salem with his three younger brothers and sisters August 28, 1670.
3. NATHAN³ SMITH, (wife, Mary——) b. December 8, 1696; d.——
4. NATHAN⁴ SMITH, (wife, Mary Flint) 1727-1770, of Danvers.
5. JOHN⁵ SMITH, (wife Susannah⁶ Newhall) 1761-1798, who enlisted for three years in the Continental Army from Danvers, March 5, 1781.
6. JOHN⁶ SMITH, 1789-1871, who married June 3, 1819, Betsey⁷ Marsh of Danvers.
7. JOSEPH NEWHALL⁷ SMITH, 1840-1912.

The MARSH line :

1. JOHN¹ MARSH, (wife Susanna Skelton) who came from England in the "Mary and John" in 1633 and settled in Salem about 1637, where he died about 1674.
2. ZACHARY² MARSH, (wife Mary Silsbee) 1637-1693, a farmer of Peabody.



ROLLIN AARON SPALDING.

3. EBENEZER³ MARSH, (wife, Alice Booth) 1674-1722, of Danvers.
4. EBENEZER⁴ MARSH, (wife Deliverance French, b. 1700——, of Danvers.
5. EBENEZER⁵ MARSH, (wife Hannah Cook) b. —— 1784, of Danvers.
6. AARON⁶ MARSH, (wife Betsey⁷ Moulton) 1771-1830.
7. BETSEY⁷ MARSH, 1797-1861, who married June 3, 1819, John⁶ Smith of Danvers.

Mr. Smith was also a great-grandson of Ebenezer⁶ Moulton, 1751-1808, who as a member of Capt. Samuel Epes' Company marched from Danvers on the alarm of April 19, 1775. It was from the said Ebenezer⁶ Moulton, and from John⁵ Smith that he claimed membership in the Society of the Sons of the American Revolution.

MARCUS M. PACKER.

ROLLIN AARON SPALDING

Rollin Aaron Spalding was born in Greenfield, Mass., March 23, 1835, being the fourth child of Aaron and Eliza (Pickett) Spalding. He was twice married, first on December 2, 1869, to Georgianna F. Floyd of Brookline, Mass., who died January 22, 1891. On February 6, 1893, he married Anna H. Little of Newburyport, Mass., who survives him.

Mr. Spalding died at his home in Lynn on July 18, 1912, after an illness of a little over twenty-four hours. He had been failing in health for about a year but the

change had been so gradual that it was scarcely perceptible to his many friends. He had been attending to his various business matters up to within a few hours of the time when he was stricken with his final illness.

He leaves three sons by his first wife, Willard Floyd, Rollin Aaron, Jr., and Edward Elbridge.

His uncle, Joel Spalding, established the first woolen mill in western Massachusetts, and Mr. Spalding's father became a partner in this concern about 1824. A very prosperous business was conducted until 1845 when reverses caused by changes in the tariff, closed the mill.

At this time his parents removed to Oswego, Ill., settling on a farm with their six children. In 1847 his mother died and the next year his father followed. He then entered the dry goods business, first in Chicago, Ill., then in Belvidere, Ill., and later in Comanche, Iowa. In 1854 he went to Grand Haven, Mich., and for a short time engaged successfully in the lumber business, but his health being poor he was forced to give this up and in the spring of 1855, took a position with a St. Louis house to travel through the states of Illinois, Iowa and Missouri collecting.

Mr. Spalding came to Lynn in 1858 entering the employment of his cousin, J. V. Spalding, who was in the dry goods business 7 and 9 Market street. In 1865 with Mr. F. E. Abbott, he bought out the business and continued it at the same location until his retirement from active business in 1903. As a business man he was conservative but followed his convictions to success. He was a man of great integrity and had the highest esteem of all with whom he associated. He responded generously but unostentatiously to the needs of church and charity and also to the frequent individual demands made upon him.

Mr. Spalding was much interested in the city's welfare

and was in a quiet way constantly working for its good, although never seeking office.

He was a director of the National City Bank of Lynn from 1886 to the time of his death and since 1910, had been its vice president.

For years he was a constant attendant at St. Stephen's Episcopal Church and had served as a vestryman since 1874. From July, 1885, to April, 1888 he was junior warden.

The genealogy of Rollin Aaron Spalding is as follows:

1. EDWARD SPALDING, b. England; died Chelmsford, Mass., February 26, 1670. Made Freeman, May 13, 1640. Emigrated from England to Jamestown, Va., with wife, son and daughter, under Sir George Yardley about 1619. Afterwards went to Bermuda and thence appeared in Braintree, Mass., 1634, where Margaret, his first wife died August, 1640. Second wife Rachel.
2. JOHN SPALDING, b. 1631; d. Chelmsford, October 3, 1721; Made Freeman March 11, 1689-90. Soldier in King Philip's War; m. Hannah Hale, May 18, 1658.
3. JOSEPH SPALDING, b. Chelmsford, Mass., October, 22, 1673; d. March 12, 1728; m. Elizabeth Coburn, April 10, 1700.
4. JOHN SPALDING, b. Chelmsford, Mass., June 12, 1704; d. April 7, 1785; In Lovell's war, 1724; m. first Phebe, she d. November 11, 1752; m. second, Rachel Parker, February 27, 1759.

5. ROBERT SPALDING, b. January 28, 1728-9; d. 1776; Lieutenant in Army of Revolution. m. Hasadiah Johnson.
6. ROBERT SPALDING, b. July 28, 1757; d. October 7, 1810; Served in War of Revolution; m. Hepzibidah Ramond, April 4, 1784.
7. AARON SPALDING, b. Acton, July 20, 1797; d. April 21, 1848; In War of 1812 and Colonel in Civil War; m. Eliza Pickett, January 1, 1828.
8. ROLLIN AARON SPALDING, b. Greenfield, Mass., March 23, 1835; d. Lynn, Mass., July, 18, 1912; m. first Georgianna Francena Floyd of Brookline, Mass., December 2, 1869. She d. January 22, 1891. m. second, Anna Horton Little of Newburyport, Mass., February 6, 1893.
Children by first wife: Mary Jane, d. in childhood; Willard Floyd; Rollin Aaron; Mourtton Pickett, d. in infancy; Edward Elbridge. By second wife, Anna Little, d. in infancy.

W. F. S.

NANCY GOODRIDGE STOCKER

Nancy Goodridge Stocker was born July 13, 1845, and died May 20, 1912.

She was the daughter of John M. Stocker and Nancy Foster of Beverly, where she was born. She came to Lynn when very young, was educated in the Lynn schools and lived with her father until his death in 1900, and then





IDA JANE SAUNDERSON TAPLEY.

with her stepmother until her death and afterwards made her home with her sister-in-law, Mrs. Fanny Stocker Willey in Swampscott. She was never married. She became a member of the Lynn Historical Society in 1907. She was also a member of the Atalanta Club and a Daughter of the Revolution.

She had one brother, Samuel M. Stocker, of Lynn, and one sister, Mrs. Henry P. Moulton of Salem, who survives her. She was well known in Lynn and Salem and Beverly, where she had many friends.

MARY MACDONALD.

IDA JANE SAUNDERSON TAPLEY

Mrs. Ida Jane Tapley died in Lynn January 25, 1913, at her home on Ocean street. She was born in Lynn, July 22, 1844, on Market street, opposite Exchange Hall, the youngest of six children of Joseph Nowell Saunderson of Medford, Mass., and Eliza Ann Parker of North Berwick, Me. She was a graduate of the Lynn High School and afterwards attended Bradford Academy.

She was married June 26, 1867, to Henry Fuller Tapley. She was a devoted and faithful attendant at the Unitarian Church and Sunday School from childhood, active and energetic in all good work, social benevolent, and much interested in women's club work; a charter member of the first women's club organized in Lynn; a bright presence, and always ready for any call.

The enjoyments of travel were attractive to her and she availed herself of every opportunity to visit new scenes.

She will be long remembered and missed by a large circle of friends. A husband and two daughters, Adaline E. Stephenson and Edith T. Beardsell, and six grandchildren survive her.

KATE P. TEBBETTS.

THE UNFOLDING OF RELIGIOUS FAITH IN LYNN

By GEORGE HENRY MARTIN, A. M., Litt. D., March 14, 1912.

The First Church of Christ in Lynn was founded in 1632. From that time until the founding of the Quaker Church in 1689, it was the only church and, with the exception of the Quaker, it occupied the whole religious field here until the coming of the Methodists in 1791.

Having been born into the fellowship of the First Church, and having had eight generations of ancestors connected with it, I have been personally interested to know why it did not continue to meet the religious needs of the community, why successive groups of people separated themselves from it and set up churches of different names, varying from the old church and from each other in form and faith.

In other words, what did the old church stand for which some of the people of the town did not like? What did it lack which some of the people wanted? Not only when and how, but why did the new churches come into existence? The when and how have been told by local historians. It is the purpose of this paper to tell also the why.

The church in Lynn, like all the other Colonial churches in New England, was Congregational in form and Calvinistic in faith. How they came to be so has been told in various ways by many different writers, so that the story is familiar. For the purposes of this paper, I shall only sketch it briefly.

As New England in all its affairs had its roots in Old

England, we must look there for the reasons of being of the Colonial churches.

Up to the close of the fifteenth century there was substantial uniformity of religious faith throughout western Europe under the Roman Catholic Church. When under Henry VIII the church in England became the church of England with the King as its Supreme Head, its form remained Episcopal and its faith Catholic. Meantime, Luther had broken with the church and had set in motion waves of reform in all the countries. Protestantism under various names took the place of the old faith and forms. Luther gave shape to the church in Germany and name to the new faith. Calvin did the same for France and Switzerland. His power as a thinker and organizer made his pulpit in Geneva practically a throne, and he impressed his views of Christian belief and church forms upon Holland, England and Scotland.

In England political and religious interests were inextricably mingled and church and State took shape under the combined influence of both.

When the youthful Edward succeeded his father Henry VIII, he and his advisers were Protestant and the church became Protestant. The church form remained Episcopal. For doctrine—the Catholic mass was abandoned and prayers to the Virgin Mary. For service—the Latin liturgy gave place to a prayer-book in English not much otherwise changed, and the conventional dress of the clergy remained nearly as it had been.

While these changes were still in progress, Mary succeeded Edward and her rigid Catholicism, carried to extremes, reinstated the old faith and forced the active Protestants out of the country. Most of them found refuge in Holland and Geneva, where they came more directly

under the influence of Calvin, and on Elizabeth's accession returned more strenuous opponents of all Catholic doctrines, forms and ceremonies than they had been before. Then began a long contest between Elizabeth, James and Charles, on the one side, and a growing portion of their people on the other.

The Kings, moved partly by political expediency and partly by their own imperious dispositions, asserted their own supremacy and decreed absolute uniformity in religious faith and practice.

Not only must all people worship in the prescribed way in the parish church, the clergy wearing the same apparel and the people using the same liturgy, but they could not escape the ritual by worshipping anywhere else. Place as well as form was prescribed. Against all this large numbers of people rebelled, many openly, more secretly. They saw in the forms and ceremonies so many survivals of the Catholicism which they hated that they would have none of them. Some of the clergy tried to follow their simpler way in their own pulpits, but they were driven from them. Some of these continued to worship elsewhere, hoping and working for more leniency in the State Church which they still loved.

Some, more radical, denied the authority of the State Church altogether, affirmed that any body of Christians had a right, indeed, had scriptural authority for it, to gather for religious worship, to choose their own officers, pastors and elders, and to manage their own affairs. Thus there came to be two classes agreeing in their religious faith but differing in their theoretical attitude toward the Church of England. They were both called Puritans,—the more radical were called Brownists or Separatists, the others were non-conforming Puritans. Their practical

position came to be the same. Both were shut out from the parish churches. Their differences were mainly differences in form of church government and modes of worship. The Puritans of both kinds and the Church of England from which they were driven were essentially Calvinistic in faith. The extreme Separatists felt the pressure of ecclesiastical compulsion first. A company which had organized themselves into a church in Scrooby in eastern England were driven out of England and found refuge in Leyden, whence in 1620 they came to Plymouth in Massachusetts and became the first church in New England.

Later, a company of the other sort, Puritans, but not Separatists, came to Salem. They thought of themselves as still members of the Church of England, and their two ministers, Skelton and Higginson, had been ordained in that church. But when they came to organize a church in the wilderness, they were perplexed. Just then a sickness broke out among them and they sent to Plymouth for a doctor, Samuel Fuller by name. He was also a deacon in the Plymouth church, and he so explained the situation that the Salem church organized itself after the Plymouth model. Thus in 1629, there came to be two churches of the new order.

The next year, from the great company which came with Winthrop, two more were formed, one in Watertown and one in Charlestown, which soon after removed to Boston. As more settlers came, other churches were set up. In many cases they were organized in England and emigrated bodily with their ministers. The beginning of the church in Lynn was somewhat after this fashion. In 1632, Stephen Bachiler came to Lynn with five or six families who had been under his pastoral charge in England.

They began church services here, and admitted to their membership some of the settlers who had come two or three years before.

By 1640 there had come to be in Massachusetts alone twenty-seven churches and fifty-three ministers. In the course of circumstances, they had come to be Congregational in polity, that is, each church held itself free to manage its own affairs, but subject to the advice and counsel of the neighboring churches, which all deemed themselves bound both to give and to take.

The ministers in these churches were men of unusual ability. Fifty of the fifty-three were graduates of Oxford or Cambridge. Some of them were prolific writers. They believed in education and early set up schools and founded Harvard College.

Differences of opinion early appeared among them, but the stronger men asserted themselves with the idea that the infant colony was too small to allow a divided church. They had secured what they had striven for in England,—a church simple in form and service,—and they determined to keep it so.

In 1648, on call of the legislature, a body of representatives from all the churches met in Cambridge and adopted a form of church government essentially such as I have described. This came to be known as "The Cambridge Platform" and on it the established church of New England planted itself.

Before it closed its labors, this Synod at Cambridge adopted as its own the Confession of Faith and the Catechism, which had just been framed by the famous Westminster Assembly, which represented the Puritan churches of England, then in the ascendant.

This Confession was strongly Calvinistic. Its leading

articles of belief were the fall of man in Adam and consequent sin and guilt, the sovereign decrees of God, choosing some to everlasting salvation and some to everlasting reprobation, this doctrine carrying with it the final perseverance of the saints. Salvation had been provided by the vicarious sacrifice of Christ, but only for the elect, who became the recipients of salvation, not by any voluntary action of their own but by the sovereign grace of God. They came to be the subjects of the atonement of Christ by the action of the Holy Spirit upon their hearts, by which they became conscious of a change which they called conversion or regeneration. This involved such exercise of the feelings of fear and hope and joy that the very day and hour of the change became forever memorable. This was "experiencing religion." The Son and the Holy Spirit were equal with the Father, the three forming a Trinity. The felicity of the elect and the punishment of the reprobate were to be endless. The Bible was inerrant and the only rule of faith and practice.

This, briefly and imperfectly stated, was substantially the faith of all the churches. Each church was formed by a company of believers associating themselves together under a covenant to walk together according to the rule of the Gospel, and choosing their own pastors, teachers, elders and deacons. New members were admitted on relation of their religious experience, by which the ministers and other members judged of their conversion, and on subscribing to the covenant.

The sacraments were baptism and the Lord's Supper. The children of members of the church were also baptized.

The service on Sunday was substantially the same in all the churches,—a prayer fifteen minutes or more long, a sermon an hour or more long, reading of the Bible and

the singing of a metrical version of the Psalms. There were two services on Sunday and a lecture, so-called, on a week day afternoon.

The picturesque features,—the bewigged preacher, the hour glass, the cold church relieved only partially by footstoves, the drowsy listeners and restless children and the tithing-man vainly endeavoring to secure attention and decorum, the gathering congregation on foot or on horse-back with the women on pillions, the men with matchlocks, when the fear of Indians pressed upon them,—all this I cannot dwell on.

These churches thus sanctioned by authority were supported by taxes levied upon all the inhabitants. The minister's salary was voted by the town, as were other town charges. Meetinghouses and parsonages were built, and for all town rates were levied. This was in accordance with English law and custom and occasioned no comment until the coming of the new sects, when the custom became a "stone of stumbling and rock of offense."

This in the main, I take it, was the religious faith and life of the people of Lynn during the early pastorates of Whiting and Shepard, extending from 1636-1721,—eighty-five years.

While these New England churches were settling themselves into the moulds which gave them form for many generations, the mother country was in a ferment both political and religious. While the people, represented by the Parliament, and the King were contending with each other for civil rights, the air was full of the din of conflicting voices proclaiming new and startling religious opinions. While the main streams were flowing in channels cut for them by Luther and Calvin and Knox and Cartwright and Bancroft, all about there was a chaos of

opinion and the press was teeming with controversial literature of the most heated form.

The most wild and fantastical views were preached and accepted, some of them subservient of all social order.

I have seen three books published in 1644 and 1645, describing these beliefs. One gives a list of fourteen, among them the Adamites, who taught that in their innocence they might discard all clothing, and the Apostolici, who would have all things in common. Another counts thirteen errors and tells who preached each and where. Another gives a list of 176 "errors, heresies and blasphemies." Among these opinions are every one which in later days found adherents and got themselves crystallized into the sects of Protestant Christendom, of some of which I shall have occasion to speak. Satire and invective were the most common weapons of this warfare.

In a pamphlet of this period, attacking the Brownists, is a satirical account of a meeting of the sect conducted by a converted tailor, who at a dinner which preceded the service said the following grace :

"Corroborate these thy good gifts unto our use, I beseech thee good Father, and make us thankful for all these, thy bountiful blessings upon this board to nourish our corrupt bodies. These are boiled chickens (I take it) : let this dish of chickens put us in mind of our Saviour, who would have gathered Jerusalem together as an hen gathereth her chickens, but she would not ; but let us praise God for these chickens which are set before us, being six in number.

"Let this leg of mutton call us to remembrance that King David was once a shepherd, and so was Christ the son of David. Here is an excellent loin of veal, let that prompt us to remember that parable of the prodigal child whom to welcome home, the father caused the fat calf to be killed which I think could not yield a better rump and

kidney than is now visible before our eyes. And by this crammed and well-fed capon let us be mindful of the cock which crowed three times when Peter had so often denied his Master.

"These rabbits recollect us to think (having worn fur upon their backs) of the two wicked elders that lay in wait to betray Susanna, but I fear I have too much over shot myself in alleging any example out of the profane Apocrypha. What see I there? A potato pie and a salad of asparagus. These are stirring meats, etc. And when that gammon of Westphalia ham comes to be cut up, let us think of that herd of swine into which by permission of our Saviour the devils entered. And as for these thy good blessings that be from the land, so likewise make us thankful for this thy bounty sent us from the sea, and first for this jole of sturgeon, and let it so far edify in us as to think how great the whale's head was which swallowed the prophet Jonas and kept him three days and nights in his belly.

"I conclude with the fruit which may it by thy grace so fructify in our hearts that these pippins may put us in mind of the apple of the forbidden tree, which our grandmother Eve (by the temptation of the serpent) tasted in the middle of the garden. For had she not, vile wretch, eaten that forbidden apple, all our crabs had been very good pippins and all our thistles would have been very good artichokes. And these caraways call to our own remembrance that manna which was like coriander seed by which the children of Israel were fed forty years together in the wilderness. And now let us fall to and feed exceedingly that after our full repast we may the better prophesy."

In the midst of the political and religious unrest of the reign of Charles I., when even thoughtless people were becoming thoughtful and people already thoughtful were thinking more deeply, there came to George Fox,—an unlettered young man of humble connections, who had been a serious, meditative boy, who had wandered alone

in solitary places as Mohammed did, as Francis of Assisi did, trying to solve the problems of life, asking light on its mysteries,—there came to this man the thought that God was shining directly into his soul by his Holy Spirit, and that not to him only but to any human soul that would open itself as the plant opens its petals to the sun and rain, God would give light for instruction and inspiration and guidance not only in religion but in all the affairs and all the relations of life.

He believed that God spoke thus directly without the intervention of priest or preacher or sacrament or scriptures.

This was the great doctrine of the "Inner Light," later called "The Doctrine of Immediate Revelation."

In the same year (1648), when the Puritans of New England were planting themselves upon the Cambridge Platform which they had built, and were adopting the Calvinistic creed of the Westminster Assembly, Fox began to preach his doctrine in England. He went far and wide and gained many adherents.

While he was receiving his revelations, the Parliamentary party came into power. Charles I. lost his life. Putitan and Calvinistic ministers came everywhere into the church livings. Fox came as a disturber. It was "opened" to him, to use a phrase of his own, that some of the most fundamental doctrines of the Puritan faith were not true. The Bible was not the only rule of faith and practice; men did not sin in Adam; there had been no election to salvation or damnation. The atonement of Christ was universal and not limited. Man need not sin; he might be perfect, he might fall from grace.

There were other "openings" not merely disturbing but revolutionary. He swept away the whole ecclesiastic structure of the Christian church,—Catholic and Protest-

ant,—by declaring that the clergy of all ranks, or without rank, were man-made and without authority,—that any man or woman who received the inward light might become a preacher, when and where and to whom he pleased. And they should preach without pay. This struck at the foundation of the whole fabric of the Church of England, which rested on the payment of tithes, and of the New England churches, which were supported by the compulsory payment of church rates.

With the ordained clergy and the compulsory support went the whole church service,—no formal prayers, no liturgy, no choral or instrumental music, no sacraments of baptism or the communion.”

By other “openings” Fox struck at some of the most immemorial customs of society,—no oaths, judicial or otherwise; no recognition of dignitaries by bowing or removing the hat; no bearing arms for offence or defence; no holidays; no elegances or adornments of dress; no sports.

This seems to me to be the most comprehensive and revolutionary scheme for the whole of human life which has ever been launched, and when we remember that Fox and sixty other preachers were proclaiming it throughout England with all the vigor and boldness and bitterness of speech which characterized all the discussions of that age, we cannot wonder that their way was not a smooth one.

News of all this din and stir came to New England and frightened the magistrates and ministers in advance of the arrival of any of the disciples of Fox. It seems probable that the new doctrines had reached some of the people hereabout through correspondence with friends at home, for we know that almost as soon as the Quakers reached New England they came to Salem and found persons who

were apparently converts. There were probably one or two in Lynn. How they became so, we shall never know. In 1689, the first monthly meeting was held in Lynn at the house of Samuel Collins. There were nine men present at the meeting. Lewis says that five of them were Lynn men, but I find only three,—Samuel Collins, William Williams and Thomas Graves. The number slowly increased. In 1720, Lewis says, twenty persons calling themselves Quakers were exempted from paying parish taxes. In 1728, they were by law exempted.

George Fox and his early followers trod the rugged and thorny path, which all men everywhere have trodden who have seen visions which other men did not see. Society always, Pagan and Christian, Jew and Gentile, fixes its own horizons and has no tolerance for men who look beyond them. But if we could for a moment cease to think of the personality of the half dozen simple men and women who came as apostles of the new faith, and look at the system itself and see how sweepingly destructive it would have been of the whole social order if a majority of the people in Old England or New had accepted it, we should look at the action of the New England authorities with less impatience.

The permanent contribution to the religious thought of Lynn which came with the Quakers was the doctrine of the inner light, the revolt from the extreme doctrines of Calvin, election and a limited atonement, and freedom from compulsory taxation for church support. All the rest has remained the peculiar property of a diminishing sect.

The religious life in Lynn in the eighteenth century began in torpor and ended in strife. It is difficult for us to realize how little there was to stimulate the intellectual activity of men, and even less of women, during the early

part of that century, especially in such a community as Lynn.

In Salem and Boston there was some commercial life. Ships came and went, bringing men and things and news from the outside world. There was not even this in Lynn. It was an illiterate age. Schools were at a lower ebb than ever before or since. Half the women could not sign their names. The only place to look for intellectual life was in the church, but the pulpit was dead. The preachers were not openly irreligious as in some parts of the country, but they had no spiritual earnestness, and their sermons were stilted in form and dry in matter, mere essays in theology. Into this stagnant pool in the thirties Jonathan Edwards threw a stone which so stirred the waters that they never regained their old stillness. He preached such sermons that men had to think. By the force of his logic, the fervor of his appeals and the sincerity of his spirit, he aroused, first, Northampton, and then all New England. It is said of one of Paul's sermons: "As he reasoned of temperance, righteousness and judgment to come, Felix trembled." Such was the effect of the preaching of Edwards. Other ministers caught his spirit and preached in the same stirring way. The period is known in New England history as the time of "The Great Awakening." This had hardly subsided when George Whitefield came like a flaming meteor across the religious firmament. Young, eloquent, daring, he everywhere drew crowds. He had rare pulpit gifts. David Garrick, the actor, loved to hear him. He said Whitefield could make people weep or tremble according to the way he pronounced the word "Mesopotamia."

He produced a profound effect upon the ministers everywhere. Some took to him and welcomed him to their

pulpits, but more, jealous of his successes and smarting under his criticisms, closed their churches against him and attacked him in sermons and pamphlets. Churches, parishes and families were divided. The feeling aroused reminds us of a story told of a similar time in England. When the evangelical movement swept over England and ministers once more preached personal repentance and conversion, Lord Melbourne is said to have risen from his pew and stalked down the aisle angrily exclaiming: "Things have come to a pretty pass when religion is made to invade the sphere of private life."

The pastor in the Lynn church was Nathaniel Henschman. He was not in sympathy with the new movement. During the Great Awakening he would not admit to his pulpit the neighboring ministers who sympathized with Edwards. His people wanted to hear them. But he would not. Then began a controversy which lasted twenty-three years, — until his death. It was nominally about salary, but back of that was his attitude toward the new preachers. When Whitefield came the second time, Henschman's pulpit was closed against him. The people determined to hear him, took a door off a neighboring barn, put it on barrels on the Common and made a platform from which Whitefield preached to hundreds of eager hearers. Henschman wrote a pamphlet explaining his attitude. This was replied to in a Christian spirit by the minister of Reading. Henschman replied to this. His reply was sarcastic, satirical, bitter. The air was full of invective.

The minister at Reading, Mr. Hobby, drew down upon himself a shower of pamphlets. In one of these occurs the following: "Is your impenetrable skull proof against the strongest argument? Or does the triple brass round your heart make it impossible for conviction to enter? But

if so, have you ever learned with all your divinity that obstinacy and a seared conscience are Christian graces?"

In another it is said: "Let me tell you plainly, Reverend Sir, if your sermons are no better composed than this piece, the late brat of your brains, the Gospel is preached poorly enough in Reading, God knows."

Such were the amenities in religious discussion a hundred and fifty years ago.

Whitefield went, but he left seeds of bitterness which bore fruit later. A wide breach had been opened between pulpit and people in Lynn. The people had had a taste of live preaching and they could never again be satisfied with the old kind. Membership in the church dropped to a very low point.

In 1763 Treadwell succeeded Henschman, and on the surface things went on much in the old way. The stirring events of the Revolutionary period furnished mental excitement enough for men and women, and Treadwell was patriotic, if not pious.

Just as the war was closing in 1781, Treadwell left, and Obadiah Parsons came in 1783. He came with a cloud upon his moral character which was not wholly dissipated during his stay. The people promised to build him a house and barn. They delayed and he protested against the delay. They finally built them, but the parish was divided over the payment, and came to be hopelessly divided over the man.

While all these events had been going on in New England, the brothers John and Charles Wesley had laid the foundations of Methodism in England and had built upon them a substantial structure. They had sent missionaries to America who had set up a church in New York in 1766, had gone widely throughout the South and had

made so deep an impression, had gathered so many converts and set up so many societies that in 1784, when America had become independent, Wesley allowed the separate organization of the Methodist Church in America.

In 1790, Jesse Lee, who had acquired some reputation as an itinerant Methodist preacher in the South, came to Boston. He preached his first sermon under the Old Elm on the Common to a great audience.

It was just when the quarrel within the old parish over the minister was at its height. One of the members of the church, Benjamin Johnson, invited Lee to come to Lynn. One story is that Johnson was in the audience under the Old Elm. Another, that he had heard Methodist preaching some years before in the South. Perhaps both were true. In response to the call, Lee came, saw and conquered. He says he found himself at home at once. In Johnson's house and elsewhere people heard him gladly. He soon formed a small class, composed of eight persons; two men and six women, which rapidly increased until in May, 1791, when he had been here only four or five months, a company of persons took from him certificates of attendance upon his ministrations which made them seceders from the old parish. Lee says, seventy or more. The parish records give the names of 108. Lee says many of these took certificates to avoid paying taxes to the minister of the parish whom they did not like. Two years later, the First Methodist Society was incorporated by law with 136 incorporators, two of whom were women.

It seems to me not difficult to account for the ready reception of Methodism in Lynn, nor for its more rapid growth here than elsewhere, so that Lynn became the centre of its life and influence.

The long controversy between people and ministers

had alienated many from the parish. The formal preaching had induced a hunger for something more spiritual in the thought of the more religious. The narrow Calvinism of the old creed had repelled many. The story is told of a man who heard Lee sing under the elm: "Let every soul be Jesus' guest," and he said, "Why, then, I can be saved! I have been taught that only a part of the race could be saved, but if this man's singing be true, all may be saved. I, then, will seek the Lord."

Lee was a young man, only thirty-two. He had begun to preach in the south when he was seventeen. He had not much learning, but enough. He had keen wit, much native good sense, physical endurance and burning zeal.

Chalmers defined Methodism as "Christianity in earnest." Lee came as the exponent of it. The people were not prejudiced against him because he was not a college graduate. They were not college graduates. It is an interesting fact that the great families of Lynn,—the Breeds, the Newhalls, the Johnsons, and even the "royal" family of Burrills, sent not a boy to college before 1800. And of the fifteen incorporators of the Lynn Academy, men who wanted higher education for their children, not one was among the incorporators of the Methodist Church.

The people welcomed the doctrine of immediate salvation. They liked the Methodist singing, the fervent appeals to the emotions, the life of its services. There was a novelty about it which gave it immediate success, and besides, it cost less. It was only natural that many should think that they were converted when they were only excited, and that many of the early converts were lost.

But there came permanently into the religious thought of the town another revolt from the extreme Calvinistic

doctrine of election and final perseverance, a warmer Christian feeling, a more emotional style of preaching, a wider range of church music, and a new sectarian consciousness. The Methodists strengthened the revolt begun by the Quakers against the compulsory support of the church by public taxation. The Episcopal form of church government and the class system of organization remained the property of the sect.

The early part of the nineteenth century was marked by a rapid multiplication of churches differing from the old one and from each other, each emphasizing some doctrine which it considered important enough to warrant separation. Very few of those who founded the new churches had been members of the old one. The men had under the law paid taxes towards its support and were, therefore, members of the parish, but had never professed that religious experience which was a condition of church membership. In the language of the time, they had not "experienced religion" and were not "professors."

In fact, there seems to have been no religious life in the old church. During the last eleven years of the ministry of Mr. Thacher, ending in 1813, there had been but one admission to the church. This is probably due to the fact that there had been no outspoken preaching of Calvinistic doctrine.

That there were a few people in town who wanted it is proved by the fact that in 1816 a Baptist Church was formed with twenty-five members, only one of whom had been a member of the old church.

The Baptists did not introduce a new form of faith but a new basis of church membership. Instead of being a broadening of the old foundations, it was rather a restriction. Holding to all the tenets of Calvinism, they said that

church membership ought to be based only on personal experience, that this implied the deliberate choice of an intelligent person, that infants could not make such a choice and were, therefore, not fit subjects for church membership, and ought not to receive the initiatory rite of baptism. This was not a new belief starting in the nineteenth century. There had always been persons who held it, and distinguished men who preached it. In Germany, after the Reformation, the doctrine had been preached by men who accompanied it by all sorts of fantastic opinions and crazy practices which brought them into disrepute. They were called Anabaptists, — re-baptizers, — because they counted all who had been baptized in infancy, which then meant everybody, as unbaptized. Under this name they appeared in England, and "Quakers and Anabaptists" were associated in the early Massachusetts laws. As early as 1643, Lady Deborah Moody, living in Lynn, was excommunicated for denying the validity of infant baptism, and, in 1651, William Witter was fined for being re-baptized by some men who came from Rhode Island. When we remember that infant baptism lay at the foundation of all State churches, — Catholic, Lutheran and English, — and was embodied in the Puritan strongholds of Scotland and New England, we can see that, in early days, to avow the Baptist doctrine was to invite persecution. Whatever halo of martyrdom may crown ancestral brows, the Baptists share the glory with the Quakers.

In 1811, while there was nobody to defend the doctrines of the old church, another of its outposts was attacked. For a half century in other parts of the country there had been vigorous opposition to the doctrine of "endless punishment," and churches had been gathered widely. These churches differed among themselves as to

the degree of divergence from the old faith. Murray, the pioneer, adhered to the leading Calvinistic doctrines until his death. Ballou, the other great exponent of ultimate universal salvation, announced all the leading Unitarian doctrines before the Unitarian preachers had avowed their change of faith. The successive pronouncements of Universalist bodies have left the door open for any form of Christian faith. I cannot find that any of the first members of the Universalist church here had been members of the old church. They could not be so consistently and hold the Universalist belief in their own minds.

While Universalist preaching was held in 1811 and occasionally thereafter, it was not until 1833 that a church was organized. The first preacher evidently felt that he must defend the faith that was in him and show why a new church was needed. His people did not seem to think this course was necessary. For twenty years such discussions had been going on in public and in private and they were tired of it. So the next year they adopted a resolution so remarkably modern in spirit, considering the times when it was produced, as to deserve a place in this paper :

"Regarding the religion we profess as a religion of the heart and life as well as the understanding, and viewing the too frequent preaching of doctrinal sermons as profitless, therefore, resolved, that we respectfully submit to our esteemed pastor our feeling, on this subject, and with due deference to his own opinions suggest to him the advantages of greater attention in his public teachings to practical topics and solicit from him oftener such discourses as are calculated to win the world to a love of the Gospel, to quicken the affections, to strengthen in the heart the principles of virtue, and to kindle and foster the spirit of true devotion."

Had a man of power in the old church been given to such preaching, there would have been no need of new churches.

The preaching in the Old Tunnel meetinghouse, both before the Methodist secession and after it, had been so lifeless and ineffective that the church had grown small, while the exemption in succession of the Quakers, the Methodists and the Baptists from taxation for church support had weakened the finances of the parish. There came in 1822 a blow which nearly proved fatal in the formation of the Unitarian society. For fifty years many ministers in the Calvinistic churches had quietly ceased to preach the distinctly Calvinistic doctrines, and some of them had in their own minds discarded the whole Calvinistic scheme. Between 1815 and 1820 several events occurred which caused the whole religious world in Massachusetts to break into flame.

The publication in 1815 of a pamphlet, containing letters from many New England ministers to friends in England, expressing sympathy with liberal views, the Baltimore sermon of Channing in 1819 and the Supreme Court decision in 1820 by which the parish rather than the church was made the arbiter of doctrine, brought into the open the defection which had been going on in secret for more than a generation.

The terms "Unitarian" and "Trinitarian" came into use as distinguishing epithets. Just at this time Mr. Rockwood was called to the pastorate of the old church. He was an avowed exponent of the old faith and was not afraid to preach it. His settlement was opposed by many in the parish but not by a majority. Had it been, the First Church would have become Unitarian under the court decision, as happened in many towns. Unwilling to hear

the preaching of doctrines which they did not believe, a minority of the parish withdrew and formed the Second Congregational Church on a Unitarian basis. At the same time there came to be a serious division among the Quakers and a considerable number of them withdrew and joined the new Unitarian Society.

So serious was the financial condition of the old church that, in 1825, a proposition to sell the property and disband was seriously considered. At this critical juncture a body of less than forty men, most of them poor, signed an agreement pledging attendance and support to Mr. Rockwood. The signers were all descendants of the pioneers, and a pride of ancestry mingled with devotion to their religious faith when they said:

"It must be a mortifying circumstance to have a society so ancient and so respectable in the annals of New England become extinct. Reverence to the cause of Christianity, respect to the memory of our pious forefathers and honor to ourselves and the rising generation forbid such an event."

Urged by this spirit and strengthened by new members gathered as a result of the new preaching of the old faith, the parish moved on to a new and larger life. In 1827 they moved the Old Tunnel meetinghouse from the Common to the corner of Commercial street, where it was soon filled, enlarged, and filled again. In 1836, Parsons Cooke came to the pastorate and a new meetinghouse was built on the corner of Vine street. So prosperous had the society become that the new house was the largest church building in Essex County.

During Dr. Cooke's pastorate of twenty-six years, the old Calvinistic doctrines came to their own again. He prepared a written Confession of Faith, — the only one in

existence, probably the only one ever printed; he introduced into the Sunday school the Westminster Catechism; he opposed with the force of a great intellect all departures from the old faith of whatever name. For many years he was a sort of religious storm centre in this community. On his monument in Pine Grove Cemetery is an inscription, prepared by himself, testifying to his undying faith in the doctrines on which the church was founded and for which he had fought so valiantly.

Just at this point, I think we may find the key to much of this history. The success of the two pastors, Rockwood and Cooke, in bringing in forty years a nearly extinct church to a high plane of spiritual and material success, was not due as they thought it was to their fearless preaching of Calvinistic doctrines. If they, or such men as they, had preached a more liberal faith in the same way, the result would have been the same.

They illustrated a truth wider than the parish of Lynn, older than the life of the First Church,—the truth that whenever and wherever a man believes in God with all his heart in man's responsibility to Him and preaches it, he will not lack for hearers. Once, when Daniel Webster was asked what was the greatest thought that ever entered his mind, he answered, "Man's individual responsibility to God." This is what Robert Campbell calls "God consciousness."

Francis of Assisi had it and Savonarola and Peter Waldo, and John Huss and John Wiclif and Martin Luther and George Fox and John Wesley, and men flocked to their preaching, and they moved the world. Jonathan Edwards and Whitefield had it, and Jesse Lee, and men listened to all neither knowing nor caring that some were Calvinists and some Arminians. They only knew that

they were listening to men who believed something with all their soul, and they followed where these men led.

Such is the nature of man that an established religion always tends to become formal and ritualistic and dead. Micah the prophet found it so in Israel before the Captivity. Jesus found it so after the Captivity. Luther found it so in Germany and the Puritans in England and Edwards in New England and Jesse Lee in Lynn. And when religion has reached this state, the soul hunger of men reasserts itself, and what was said of Jesus is true of any man with a living message: "The common people heard Him gladly."

In his *Life of St. Francis of Assissi*, Sabatier says: "It is not easy to realize how many waiting souls there are in this world" and "so we see, streaming from all points of the horizon to gather around those who preach in the name of the inward voice, long processions of souls athirst for the ideal."

The last ten years of Mr. Rockwood's ministry were the most prosperous decade which the town had known. It gained in population from 6,000 to 9,000. Several hundred houses were built, among them the finest in town. All the churches gained in adherents and in strength.

Two new ones were established, — the Catholic in 1835 and the Episcopal in 1836. The Episcopal Society was at first composed chiefly of summer residents, and it drew its support chiefly from them.

Although Catholic services were held in a private house as early as 1835, the growth of the Society really dates from the building of the Eastern Railroad 1836-38, on which considerable numbers of Irish laborers were employed who afterward became permanent residents of the town.

Neither of these churches drew from the old church and through neither of them was the religious faith broadened. They were the forms which the builders of the old church had repudiated, from which they had withdrawn into exile.

It would have clouded all their hopes of the future of their new home in Lynn, could they have known that after the lapse of two centuries both the Episcopal and the Catholic churches would be established side by side with their own.

With the coming of these denominations, church enlargement in Lynn reached its limit. For seventy years these varied forms of religious thought have been acting and re-acting upon other, growing more tolerant, magnifying points of agreement rather than differences. They have all come to feel the force of that wonderful appeal of Cromwell, when religious quarrels were raging around him : "I beseech you by the mercies of God, think it possible you may be mistaken."

While growing more tolerant, they have furnished to newcomers church homes adapted to all tastes and temperaments, to the liberal and the conservative in faith; the staid or the demonstrative, the formal or the free in worship; the colder intellectual or the more fervidly emotional in thought.

In the old church itself, the Calvinistic creed of yesterday has so receded into the background that its language would hardly be understood to-day. While the church still reverences the Bible as the Word of God, it believes with the Quakers in the "inward light"; while it holds to the sacrificial death of Christ, it believes with the Methodists that Christ died for all men. While it believes in the divinity of Christ, it believes with the Unitarians in

his humanity, and with Channing in the dignity of human nature. While it believes in punishment for sin, it says with the Universalists :

I can but trust that good shall fall
At last, far off, at last to all,
And every winter change to spring.

While it believes in a church without a bishop, now after the manner of the Episcopalians it calls its meeting-house a church, it has a surpliced choir, stained-glass windows, a semi-liturgical service, and it observes all the great festivals of the church. So has religious faith unfolded in the town of Lynn.

HARVARD COLLEGE AND LYNN IN COLONIAL
TIMES.

By EUGENE D. RUSSELL, A. B. (Harvard 1880) May 9, 1912.

The large contribution that Harvard College has made and is making in the present generation to the professional life of Lynn, and the relatively large contribution that Lynn is making to the professional life of Harvard, including the Dean of the College, two professors and from time to time tutors or instructors, suggests inquiry into the relations of Harvard to Lynn in earlier generations. Dr. George H. Martin in his paper* on The Lynn Academy calls attention to the fact that of the nineteen names of the academy's preceptors recorded by Lewis, eight had been matriculated at Harvard, or as many as at any other two colleges. This statement strengthened the inference that the Harvard influence had been potent in Lynn before our day and generation, and invited me to seek the beginnings of Lynn's and Harvard's relations. I soon found I had to start before the founding of the college. For the General Court of The Massachusetts Bay Colony, which October 28, 1636 had agreed to give £400 toward a "schoale or colledge," ordered November 15, 1637 that "it be at Newetowne," and five days later named Gov. Winthrop, Dept. Gov. Dudley, Treasurer Bellingham, Mr. Humfrey, Mr. Herlakenden, Mr. Staughton, Mr. Cotton, Mr. Wilson, Mr. Davenport, Mr. Wells, Mr. Sheopard and Mr. Peters "to take order for a colledge at Newetowne." Now the Mr. Humfrey named on this commission was Mr. John Humfrey of Lynn, a man of wealth and influence and a

* Lynn Historical Society Register, 1908.

large land owner. One of his grants included much of Lynnfield surrounding Humfrey's Pond and extensive holdings on the bounds of Lynn and Salem in the present towns of Swampscott and Marblehead. At a town meeting held at Salem in May of 1636, before the Court had taken official action, Mr. Humfrey made application for some land beyond Forest River (this was in a division of Marblehead Neck)* and the request was referred to a committee of six, who were authorized to view the land and "consider the premises, least it should hinder the building of a college, which would be many men's losse." Evidently Mr. Humfrey of Lynn and his friend Mr. Peters of Salem were planning to influence the Court to locate the college on this land. Indeed Mr. Roads, the historian of Marblehead, makes the claim that it was at first proposed to locate the college in that town. However well their plans may have been laid they miscarried, for they failed to convince their colleagues. It is however, an honor to Lynn that one of the nine men selected by the Court to serve with the Governor, Deputy-Governor and Treasurer was from our town.

In "New England's First Fruits" published in London in 1643 we find stated the motive that actuated the colonists in founding Harvard: "One of the next things we longed for and looked after was to advance learning and to perpetuate it to posterity; dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust." How well the college served the purpose of its pious founders, the results of the first ten years clearly demonstrate. The first class was graduated in

*In the early records the land between Forest River and the ocean near the boundaries of what is now the town of Swampscott was called the Plains or Marblehead Neck. The peninsula now known by that name was then called "Greate Neck."

1642 and from 1642 to 1651 inclusive there were 55 graduates, of which number 30 or about 55 per cent. became ministers. Quite as striking an illustration of this service of Harvard can be drawn from our own local history. From 1680 to 1818 the ministers of the First Parish of Lynn were without exception Harvard graduates. From before the founding of the college to his death in 1679 Rev. Samuel Whiting had been pastor.

And so it happened that the first Lynn boy to go to Harvard studied for the ministry. No Lynn name occurs in the list of graduates until 1653 when the Rev. Samuel Whiting, son of the Rev. Samuel Sr. of Lynn, received his A. B. degree (three years later his M. A. degree.) This Harvard graduate was born 25 March, 1633, at Skirbeck, about one mile from Boston, Eng., of which his grandfather, John Whiting, had been mayor. His father, the Rev. Samuel Whiting, from whom our Whiting Grammar School takes its name, had been a minister at Skirbeck and at Lynn Regis before, to quote the records: "The Ecclesiastical Sharks" drove him over "the Atlantic Sea unto the American Strand in 1636." By the 8th of November, 1636, he was settled at Lynn. Our first graduate's mother was Elizabeth, sister of Oliver St. John, Chief Justice of England under Cromwell.

Samuel entered college at about the age of 17, and as there was at this time no grammar school in Lynn he was probably fitted by his father. For in the absence of a good grammar, or Latin, school in any community, it was customary for the minister to read the classics with the few boys destined for college.* Young Samuel had fewer

*Or possibly he was fitted by Mr. Whiting's friend and colleague, the Rev. Thomas Cobbet, graduate of Oxford University, who shared the pastoral duties of Lynn, under the title of teacher while Whiting was styled pastor. In 1654 both Whiting and Cobbet were appointed Overseers of Harvard College.

subjects to prepare for admission to college than has the modern candidate, namely, two to the latter's eight, and these two were Greek and Latin. Listen to the requirements: "When any Schollar is able to understand Tully, or such like classicall Latin Author *ex tempore*, and make and speake true Latin in Verse and Prose *suo ut aiunt Marte*. And decline perfectly the Paradigms of Nounes and Verbes in the Greek tongue: Let him then and not before be capable of admission into the Colledge." If in this day and generation a boy should spell, capitalize and punctuate after the manner of this, the first of eight rules or precepts, observed in the college, he would not be accepted as a member of the freshman class at Harvard. Fortunately, the saving of men's souls was not dependent on spelling by modern standards.

It was a day of family pride (collegians were scarce in those days) when young Samuel set out for Cambridge, probably afoot, possibly on horseback, certainly not *via* the North station and subway to Park street. His class at graduation, August 10, 1653, numbered eight and probably not many more than 17 on entrance. When he arrived at Harvard he did not need a guide to show him over the college. On a spot between the present Matthews and Grays stood a wooden building and that was Harvard. My inference that the building was of wood is based on the fact that 40 years after its erection it had "fallen into decay" so that it was replaced by "a fair and stately edifice of brick." That the wooden building fell into decay in 40 years will cause no surprise to one who recalls the vandalism that the schoolhouse has always excited in the rising generation. This first Harvard was described in "New England's First Fruits" already alluded to as follows: "The Edifice is very faire and comely within and without,

having a spacious Hall where they daily meet at Commons, Lectures, etc." Here Samuel found a rigid course laid out covering three years. Evidently President Dunster had never heard of the elective system.

Every Monday, Tuesday, Wednesday and Thursday, the freshmen recited from 8 to 9 o'clock in the forenoon and from 2 to 3 o'clock in the afternoon, the juniors from 9 to 10 and 3 to 4, and the seniors from 10 to 11 and 4 to 5. On Fridays all had rhetoric from 8 to 9 and declamations at 9 (rest of the day "vacat Rhetoricis studiis"). On Saturdays all had Divinity from 8 to 9, Common places at 9, and at 11 History in winter and "the nature of plants" in summer. The freshman studies were "Logic, Physic, Disputes, Greek, Hebrew and Bible," the junior studies, "Ethics, Politics, Disputes, Greek, Poesy, Chaldee, Ezra, and Daniel," and the senior studies, Arithmetic, Geometry, Astronomy, Syriac and the New Testament. In this year one afternoon a week was devoted to exercises in style, composition, imitation and epitomy, and one afternoon was allowed for specializing, "Everyone in his own art."

No mention is made of Latin in the course, but Latin was the only language to be spoken in class and all translations had to be rendered in that language. Here is the rule in President Dunster's time: "The scholars shall never use their mother tongue except that in public exercises of oratory, or such like, they be called to make them in English."

In 1653 the course was set at four years, so our Samuel just escaped the extra year. The fact that his term bills were almost always paid in silver ("by siluer") distinguished him from the run of undergraduates whose bills were paid in "wheatte, beefe, porke, butter, rose-watter candells, wood, barley malt, apples, sugar, Indian

corne, bootes, shooes, turkey henes, wether goatts, peasse, shotes, tobacko etc." The first we learn of him after graduation is that in 1656 he became a freeman and as early as 1658 was preaching in Billerica, where in 1663 he had gathered a church and was ordained November 11. In July, 1694, his flock erected a second meetinghouse 44x40 feet. "This service," says an old diary, "was attended by about 45 hands of our town the first day, and the town came generally the second day and some of other towns * * * * The third day we concluded our work with our town's help. No considerable harm was done — not a bone broken. We had the help of our reverened pastor to desire God's blessing."

Whiting died an hour before sunset 28 February, 1712, "having been the faithful minister of the Gospel in the New England town of Billerica" about 55 years. In a poem written on his death occur the following lines :

"Whiting, we here behold a starry light,
Burning in Christ's right hand and shining bright;
Years seven times seven sent forth his precious rays
Unto the Gospel's profit and Jehovah's praise."

Of his seven sons two were Harvard graduates, John in the class of 1685, killed by the Indians at Lancaster, Mass., 1697 and Joseph in the class of 1690.

The second Lynn boy to be graduated at Harvard was John, B. A., 1657, brother of Samuel of 1653 and second son of our Samuel, born in Lynn about 1637. Cotton Mather states that he "was intended for a Physician," but he went early to England, where he "became a Preacher" at the church of St. Andrew's in Butterwich, a small village four miles from Boston, after which he was rector of Leverton, seven miles from Boston, where he died October, 1689.

The Whiting boys must have enjoyed as their tutor Michael Wigglesworth, who assisted President Dunster and kept a diary which discloses a solicitude for the welfare of the students that was quite in keeping with the times.

I quote under date of 25 June, 1653: "I set myself again y^s day to wrestle wth y^e Lord for myself & for my pupils. But still I see y^e Lord shutting out my prayers and refusing to hear; for he w^m in special I prayed for, I heard in y^e forenoon wth ill copany playing musick tho I had so solemly warn'd him but yesterday of letting his *spt* go after pleasures." And again: "I see light and vain carriage in him just at night on y^e last day at even. For y^{se} things my heart is filled and almost sunk wth sorrow and my bowels are turned wthin mee; ah Lord how long, how long wilt thou shut out my prayers?"

I wonder if the disembodied Michael ever visits the shades of Harvard in these days. He would probably agree with President Lowell as to the frivolousness of college songs and would find cause for rejoicing that he had left his bowels in the grave, if he should revisit the classic shades at commencement or find himself in the jam at the stadium on the occasion of a Harvard-Yale game.

But too great solicitude for pupils had its dangerous side as witness the following brief entry in his diary:

September 5, 6: "Too much bit of *spt* to my studys & pupils & affectio^s dying tow^d God."

16 Nov. "Wed. morn. I had bin much *p*plexed wth y^e ill carriage of one of my pupils, & had some thoughts of admonish. him opnly, I besought y^e Lord before hand & he guided me to act in a fairer way; & ishued my trouble to my good satisfaction."

I commend the example of Michael Wigglesworth's

prayerful forbearance to the impatient, irascible teacher who cannot resist the temptation to flay his pupils before the whole class.

The third Harvard graduate from Lynn was Manasseh Armitage, son of Thomas Armitage, who came from Bristol, England in 1635 in the "James." The father lived at Hempstead, Long Island, in 1659, the year before Manasseh's graduation with the B. A. degree. While there were Armitages in Lynn, I find no mention of either father or son in Lewis and Newhall's History of Lynn, but Savage mentions Thomas of Lynn, who removed in 1637. Possibly the son remained with relatives on the father's removal or returned to them when preparing for college; at any rate Sibley is authority for placing Manasseh Armitage in Lynn and states that he probably died before 1700.

That Manasseh was estranged from his father Thomas is proved by the Hempstead records, which contain a document signed by Thomas Armitage, 26 May, 1659, stating that his son Manasseh, then a student at Cambridge, had fraudulently obtained his deeds and other valuable writings and forged a deed of gift of his lands.

The fourth Harvard College graduate from Lynn was Joseph Whiting, Class 1661, born at Lynn, 6 April, 1641, also son of our Samuel. He took his second degree, 1664, when the subject of his commencement part was: "*Utrumne Mundus potuerit creari ab Æterno. Negat Respondens Josephus Whitingus.*"

He served as tutor at Harvard for some time, took the freeman's oath, 31 May, 1671, and for many years assisted his father, who in his will speaks of him as "living now with me at Lynn" and makes him one of the executors. He says "my third son, Joseph Whiting, shall have and possess for him and his heirs after him, my dwelling house

with orchard and lot adjoining with all privileges of commons, herbage, etc., belonging thereunto. Also eight acres of meadow or salt marsh in the meadow before the town."

After his father's death Joseph Whiting was ordained teacher, and Jeremiah Shepard, pastor, of the church at Lynn. This was 6 October, 1680. Upon invitation of a committee appointed 27 June, 1682 to go to Lynn and secure his services, he went to Southampton, Long Island, which had been settled principally by Lynn people. He "died 7 April, 1723, in y^e 82nd year of his age."

Cotton Mather says in his "Magnalia" written about 1698, "Joseph is a Worthy and Painful Minister of the Gospel at Southampton, Long Island."

Wood says, "he was a close student and devoted himself wholly to the duties of his sacred function. He so abstracted himself from the care of all temporal concerns, that he was ignorant of the number and nature of his own stock."

It is interesting to note the spelling of the family name Whiting. The steward of Harvard spelled it "Whittinge." Our Patron Saint in his will dated 25 February, 1678, probated 30 March, 1680, spelled it "Whiteing."

The fifth Lynn Harvard graduate is Samuel Cobbet, B.A., 1663, eldest son of Rev. Thomas Cobbet. He was born in Lynn during his father's term of service here. His father was called to the pastorate of the church in Ipswich three years before Samuel entered college and so he was fitted for college at the Ipswich grammar school, which the famous schoolmaster Ezekiel Cheever, taught from 1650 to 1653. Samuel became a freeman 11 March, 1673, joined the church at Ipswich, 1674, had removed to Lynn by 1676, where his daughter Margaret

was born 17 August, 1676. In 1682, he was called by the selectmen of Bristol to teach their grammar school. He held this position until 29 August, 1695. He was at various times jury-man, town clerk and commissioner. He removed to Fairfield, Ct., 7 May, 1707.

His father, our Thomas Cobbet, from whom the grammar school takes its name, in his will deducted from the double portion that usually fell to the eldest son, in this case £120, all that he had previously received including his maintenance "at schoole and colledge," excusing himself by referring to the action of the godly wise merchant Bishop in the following words: "Nor did I take that course in distribution of any of my estate to my sons, as godly wise merchant Bishop did in a case every way parrallel of his eldest son Samuel & our eldest son Samuel: both devoted by y^r parents to the ministry both maintained at schoole and colledge, to take their first degree: & parents willing to be at more 'paynes' to their taking their 2nd degree and to fit y^m for y^e ministry, but neither of y^m will be persuaded by parents to go on: both of them turn off to more secular Imploym^{ts}: & Sam Bishop's portion therefore is made only equall wth his other brethren in the estate by they^r prudent & pious father's last will: & if I had so done who could have justly blamed me."

The sixth Lynn graduate from Harvard is Abraham Pierson of the class of 1668, born in Lynn, Savage says, in 1641, died in 1707 at Killingworth Conn. His father was Rev. Abraham Pierson, who was chosen as their pastor by "about 40 families (of Lynn who) finding themselves in straightened circumstances left the town with the design of settling a new plantation." This group settled Southampton, Long Island, in 1640 and as the father was settled

in Newark, N. J. in 1667, the year before his son was graduated, our claim on the Rev. Abraham is rather tenuous; still all the genealogists I have consulted agree in making Lynn his birthplace. He was one of the founders of Yale College and its first president under the title of Rector.

The seventh graduate of Harvard connected with Lynn is Rev. Jeremiah Shepard, M.A., class of 1669, born 11 August, 1648 at Cambridge, the youngest son of Rev. Thomas Shepard. He was ordained pastor of the church at Lynn on the same day that Joseph Whiting was ordained teacher *i.e.* 6 October, 1680, their predecessors having been Thomas Cobbet, teacher, and Samuel Whiting, pastor. Jeremiah was the first minister of Lynn born and educated in this country. His name is perpetuated in the Shepard Grammar School.

The author of the imaginary Journal of Obadiah Turner represents him as writing in 1681, "Ye new minister Mr. Shepard we find sound in doctrine and strong in speech; and wonderful grave and sollemn, w^{ch} after Mr. Whiting seemeth like clouds after sunshine. Wee doubt not his pietie; but pietie recomended by gloom cometh with but a poore recomend. However he is m^{ch} of a stranger wth vs as yet. He dresseth in black cloathes and weareth black gloves in y^e pulpit which he must needes cut off at y^e finger ends y^e wch is done to enable hjm to turne over y^e book leaves. His age we think about thirtie and three. He is middling tall in person and hath strong and well shaped limbs. He walketh much and with a brisque step and seemeth fond of taking long, solitary walkes on y^e beaches and in y^e woodes. He hath declared himself not over fond of musick and said y^t if jt were done away with in y^e meetings more time would be left for y^e preaching,

wch setteth not well wth some; for there be those who would even love to have y^e good old chaunts of y^e church. And to me jt seemeth y^e preachers are prone to think more of their preaching than some others doe."

In the winter of 1687-8 Shepard kept the school several months. He was teaching 1691 and 1701 and probably at other times.

During Andros's administration the inhabitants of Lynn were not only injured but insulted and Shepard's patriotic spirit was aroused. Accordingly, when the Revolution broke out in 1689 an account written probably by Randolph says: "April 19th about 11 o'clock the country came in headed by one Shepherd, teacher of Lynn, who were like so many wild bears; and the leader, mad with passion, more savage than any of his followers. All the cry was for the Governor and Mr. Randolph." Shepard was in 1689 chosen Representative to the General Court, probably the first instance of the election of an ordained clergyman to this office. He died 2 June, 1720. The Epitaph on his gravestone is:

Elijah's mantle drops, the prophet dies,
His earthly mansion quits and mounts the skies
So Shepard's gone.
His precious dust, death's prey, indeed is here
But's nobler breath 'mong seraphs does appear;
He joins the adoring crowds about the throne,
He's conquered all, and now he wears the crown.

I have been unable to find any Lynn graduates from Harvard between 1669 and 1715. If the following account is truthful Lynn had little to lose.

"The Journal of a Voyage" made by J. Danker and P. Huyster in 1680 gives us an interesting if not flattering view of the Harvard of this period. Under date of July 9,

1680, the journal states: "We reached Cambridge about 8 o'clock. (They had left Boston at 6 o'clock and after being ferried over the river to Charlestown lost their way, or as the journal states "went out our way full half an hour." This would make the "running time" from Boston 1 hour, 30 minutes in 1680 as against 8 minutes in 1912.) It (Camb.) is not a large village and the houses stand much apart. The college building is the most conspicuous among them. We went to it expecting to see something curious as it is the only college or would be academy of the Protestants in all America, but we found ourselves mistaken."

The building here described was erected in 1677, "a fair and stately edifice of brick," which took the place of the original building which had fallen into decay. It stood on the site of the present Harvard Hall which replaced it when burned in 1764. This 1677 building had a steeple with weather vane inscribed H. C. 1639. It was four stories high and 42 feet by 99 feet. The middle room on the first floor was the commons to which each student brought his own knife and fork. "In approaching the house we neither heard or saw anything mentionable; but going to the other side of the building we heard enough noise in an upper room to lead my comrade to suppose they were engaged in disputation.

We entered and went upstairs when a person met us and requested us to walk in which we did. We found there eight or ten young fellows, sitting around, smoking tobacco, with smoke of which the room was so full that you could hardly see; and the whole house smelt so strong of it that when I was going upstairs I said this is most certainly a tavern. We excused ourselves that we could speak English only a little but understood Dutch and French, which they did not. We inquired how many

professors there were, and they replied not one, that there was no money to support one. We asked how many students there were, they said at first 30 and then came down to 20; I afterward understood there are probably not 10. They could hardly speak a word of Latin so that my comrade could not converse with them. (The difference between the English and Continental pronunciations of Latin may account for their difficulty in understanding each other. Let us hope so in view of Pres. Dunster's rule that Latin should be the spoken language of the students.) The minister of the place goes there morning and evening to make prayer and has charge over them. They took us to the library where there was nothing in particular. We looked it over a little. The students have tutors or masters. They presented us with a glass of wine. Our visit was soon over."

I am afraid our Dutch friends were a little unfair in their description, if the number of students be taken as a test. In 1685 Rev. Increase Mather was elected president of Harvard. He was at the time pastor of the Old North Church in Boston, which he said he would not give up "for the sake of 40 or 50 children." An increase of 400 per cent. in five years would make a record in college growth. President Mather resided in Cambridge only a few weeks of his 16 years incumbency, preferring to ride to and fro.

In 1715 Rev. Nathaniel Sparhawk, son of Nathaniel Sparhawk of Cambridge, and born 1694, was graduated from Harvard and five years later was ordained minister of the second parish. The second or North parish was Lynnfield. He died 7 May, 1732, after preaching eleven years and one year after his dismissal from the pastorate. He had a son, Edward Perkins Sparhawk, a graduate of

Harvard, in the class of 1753, who preached in Essex but was not ordained.

Jonathan Townsend of Lynn was graduated from Harvard in 1716. He was son of Jonathan and Elizabeth (Waltham) Townsend of Lynn; Jonathan Sr. was the son of Samuel and Abigail Townsend of Lynn and of Rumney Marsh or Chelsea;* and Samuel was the son of Thomas Townsend of Lynn. This ancestor came from England in 1638 and settled in Lynn. He was a husbandman with his townhouse at the corner of Franklin and Mill (now Boston) streets. He was a man of education and influence, the son of Henry Townsend of London, England, and descended from Sir Roger Townsend of Norfolk. Our Jonathan was settled in Needham, March 23, 1716, being the first minister of that town, and remained in the ministry 42 years. He died in 1762.

Rev. Nathaniel Henschman, son of Mr. Nathaniel Henschman, a book binder of Boston, was born 22 November, 1700, and was graduated from Harvard in 1717. So this precocious boy must have entered Harvard at the age of 12 years 10 months. He was ordained as minister of the Lynn first parish in December, 1720. His learning was extensive and his integrity and virtue entitled him to great respect. He refused to give lectures and opposed evening services, holding that the Sabbath services were enough. He refused to admit itinerant preachers to his pulpit. His hostility to Whitefield's teachings and his refusal to allow him to speak from his pulpit lead to a protracted controversy. His residence was on No. Common street between Park and Mall streets. He died 23 December, 1761.

**Rumney Marsh*. We may answer with Shakespeare his question "What's in a name?" Still if Lynn is to continue to go no-license it would seem that the old name of Chelsea fits the local conditions better than the modern name, or at any rate the first syllable does.

Mr. Samuel Dexter who kept school in Lynn the year 1720-21 was the son of John Dexter of Malden and grandson of Richard Dexter, original settler of Malden who was admitted a freeman in 1641. Samuel was graduated from Harvard 1720, at the age of 20 years. He kept school in Taunton, Lynn and Malden successively, and began preaching in 1722. May 6, 1724, he was ordained over the First Church of Dedham. He died in 1755.

Rev. Stephen Chase of Newbury was graduated from Harvard in 1728 and ordained minister of the Second Parish in Lynn, 24 November, 1731. In 1755, he resigned his pastorate and removed to New Castle, N. H., where he died in 1778.

Rev. Edward Cheever, who was graduated from Harvard College in 1737, was born in Lynn, 2 May, 1717, the son of Thomas Cheever, for five years representative to the Great and General Court, variously described as yoeman, cordwainer, and tanner, who with Ebenezer Merriam, built the first mill on Saugus river at the Boston street crossing. This Thomas was the son of the Rev. Thomas Cheever, who was graduated from Harvard in 1607, a son of the most famous of New England's early schoolmasters, Ezekiel Cheever, who was born in London, 25 January, 1615 and came to this country in 1637. Ezekiel taught the public school in New Haven from 1638 to 1650 when he took charge of the grammar school at Ipswich for two years, removing thence to Charlestown when he taught the free school for nine years and then for thirty-eight years was master of the Boston Latin School.

The Rev. Edward Cheever was ordained 5 December 1739 as the first pastor of the new Third Parish, *i. e.* Saugus. Here he preached eight years when he resigned and removed to Eastham, where he died 24 August, 1794 at the age of 74 years.

Mr. Richard Mower, who was graduated from Harvard in 1738, was appointed schoolmaster in Lynn in 1739.

Rev. Benjamin Adams of the same class, 1738, was born at Newburg in 1719 and ordained minister of the second Parish in Lynn, 5 November, 1755. He died 4 May, 1777, age 58. One of his sons was Dr. Benjamin Adams.

Rev. John Carnes was born at Boston, 1724. He was a minister in Stoneham and afterward chaplain in the army of the Revolution. At the close of the war he came to Lynn, where he was justice of the peace, was for nine times elected representative to the state legislature, and in 1788 was made a member of the convention to ratify the Constitution of the United States. He lived in Boston during the siege of 1775, corresponded with General Washington, was suspected by General Gage, had his house and papers searched and was ordered to leave. In Lynn he lived on the John Lewis place, Boston street. His residence was on Boston street. He died in 1802 at the age of 78.

Rev. Joseph Roby was born in Boston, was graduated from Harvard 1742, and ordained minister of the Third parish in Lynn, August, 1752. He was an excellent scholar and highly esteemed for his social virtues. He died 31 January, 1803, aged 79.

John Lewis, born in Lynn 7 November, 1724, was graduated from Harvard College in 1744, and was a practicing physician. His father was John Lewis, son of Thomas, son of John, the oldest son of Edmund Lewis, the original settler, who removed from Watertown to Lynn 1639, according to Alonzo Lewis, or 1642, according to Bond, and settled in that part of the town through which Lewis street now passes. Our John is called schoolmaster by his father in a deed dated 12 May 1747.

He died 21 October 1754. His sister Lydia, became the second wife of Rev. Nathaniel Henschman, H. C., 1717, and his sister Mary, married Rev. John Carnes, H. C., 1742, already mentioned.

Dr. Nathaniel Henschman, who was elected schoolmaster of Lynn in 1752, was the son of Rev. Nathaniel Henschman minister of the First Parish. He was born 1 April, 1728 was graduated from Harvard 1747 and died 30 May, 1767. He held the office of town clerk for two years.

Rev. John Treadwell was born at Ipswich, 20 September, 1738, was graduated from Harvard in 1758 and ordained minister of the First Parish in Lynn, 2 March, 1763. He was pastor during the Revolutionary War, and a patriotic parson he was. After the Provincial Congress recommended that all who lived within 20 miles of the coast should carry arms to meeting Sundays as a precaution against descents upon them from British cruisers, the Rev. John appeared regularly in the pulpit of the First Church with cartridge box under one arm and his loaded musket under the other. He relinquished the care of the First Parish in 1782 and returned to Ipswich where he taught the grammar school for two years. In 1787 he removed to Salem. He served as state representative for Ipswich and Salem, as senator for Essex County and as Judge of the Court of Common Pleas. His son John Dexter Treadwell was born in Lynn, 29 May, 1768 and was graduated from Harvard in the Class of 1788. He received the degree M. D. (Hon.) in 1815 and was made a fellow of the American Academy. He died in 1833.

William Perkins born 1737 in Lynn, son of William and Sarah (Starns) Perkins, received his master's degree at Harvard in 1758 and died 1765. He was buried in the

Old Graveyard in West Lynn where the following epitaph was copied and sent me by Mr. George S. Bliss.

Here Iyes Buried the Body of
Mr. WILLIAM PERKINS, a Gentleman of liberall
Education, he was bred at Harvard College &
Commenced Master of Arts there in ye Year 1761.
He was justly admired for his uncommon
Abilities Natural & acquired, his Literature,
exemplary Piety, Modesty, Meekness,
and many other Humane & Christian
Virtues which rendred him lovely
in every Relation of Life. He died
of a Fever October ye 9th 1765 and in
the 28th Year of His Age.

Dr. John Flagg, son of Rev. Ebenezer Flagg, was born at Chester, N. H., 1743. He was graduated from Harvard in 1761. He came to Lynn in 1769, was a member of the Committee of Safety in 1775 and received the commission of Colonel in the Revolutionary army. He died 27 May, 1793. He lived on Marion street.

Rev. Obadiah Parsons was installed pastor of the first parish 4 February, 1786. He was born at Gloucester and was graduated from Harvard in 1768. He preached in Lynn eight years and for awhile taught the school at the east end of the common. After resigning his pastorate he returned to Gloucester when he died in December, 1801.

Dr. Jonathan Norwood was born 19 September, 1751 and was graduated from Harvard in 1771. He lived on the north side of the common. In 1783 he was thrown from his horse and died from the effects.

Abijah Cheever, born in Lynn 23 May, 1760, was the son of the Rev. Edward Cheever's brother Abner and was graduated from Harvard College in 1779. He was a surgeon in the navy during the Revolutionary War and after

the war practised in Boston. He died in Saugus, 21 April, 1843, leaving a son Charles Augustus Cheever, who was graduated from Harvard in 1813, and was for more than thirty years a physician and surgeon in Portsmouth, N. H. It was his son David Williams Cheever A. B. of Harvard College, 1852, M. D., 1858, who after twelve years' service in the Harvard Medical School in various subordinate chairs, became in 1882 Professor of Surgery, a position which he filled with distinction until 1893, when he retired with title of professor emeritus, and now his son David, Harvard College, 1897, M. D., 1901, is proving a worthy successor of his father and like him justifies descent from the cobbler ancestor of Lynn who in anticipation of his famous surgeon descendant might in the words of the second citizen in Julius Cæsar have said "I am a surgeon to old shoes."

Thomas Roby was the son of the Rev. Joseph Roby, pastor of the third parish, and was born 2 March, 1759. After graduating from Harvard in 1779 he settled in Chatham where he lived from 1783 to 1795. He died 1836.

Dr. James Gardner was born at Woburn in 1762. He entered the army of the Revolution, and on the return of peace he devoted himself to study, being graduated from Harvard in 1788. He came to Lynn in 1792 and died here 26 December, 1832, aged 69.

Rev. Thomas Cushing Thacher, who was ordained minister of the First Parish 13 August, 1794, was born at Malden, 11 October, 1771, and was graduated from Harvard in 1790. He filled the Lynn pastorate nineteen years and then removed to Cambridge where he died 24 September, 1849. His father was Rev. Peter Thacher of the Brattle Street Church, Boston, and a graduate of Harvard in the class of 1769. His grandfather was Rev. Peter

Thacher, who was graduated from Harvard 1706. His great grandfather was the Rev. Peter Thacher, born at Salem 18 July, 1651, who was graduated from Harvard 1671 and was the son of Rev. Thomas Thacher of the Old South Church, Boston, who before coming to the New World was rector of St. Edmund's, Salisbury, Eng. He came over with his uncle Anthony Thacher in 1635. It was Anthony who on setting out to return in August of the same year was wrecked on the island off Cape Ann which bears his name.

Mr. William Ballard was son of William Ballard of Framingham, fifth in descent from William Ballard, one of the first settlers of Lynn who was in 1638 a member of the Ancient and Honorable Artillery Company. He was in 1805 the first principal of the Lynn Academy. In 1809 he was principal of the Framingham Academy. Later he became a physician. He was the anonymous author of a quaint historical sketch of Framingham, and he died in 1827.

Mr. Hosea Hildreth was graduated from Harvard in 1805, was preceptor of the Lynn Academy in 1806. He received the honorary degree of M. A. from Dartmouth in 1817.

Rev. Isaac Hurd was born at Charlestown December, 1785. He became pastor of the First parish in 1813 and relinquished the pastorate 22 May, 1816. He died 1856.

One year after his graduation from Harvard in the class of 1807, Samuel Newell became preceptor of the Lynn Academy. He served in this position one year only. In 1811 he received a M. A. degree from both Harvard and Yale. Lewis spells his name Newhall and says he was feeble and unable to keep discipline. He afterward became a missionary to India. The celebrated missionary, Harriet Newell, was his wife.

The nine who were graduated from Harvard between 1737 and 1769, had for their president, Edward Holyoke, great-grandson and namesake of Edward Holyoke of Warwickshire, England, who settled in Lynn in 1638, receiving a grant of 500 acres upland and meadow. He is termed "farmer" in the records and served as representative to the Great and General Court ten sessions. His son Capt. Elizur married in 1640, and soon after removed to Springfield and there attained distinction. His son Elizur, came to Boston, became wealthy and was one of the founders of the Old South Church and was the father of Rev. Edward Holyoke, tenth president of Harvard College.

It is perhaps noteworthy that in 1640, eleven years after its settlement there were living in Lynn the grandfather of one president of Harvard, the great-great-grandfather of another president of Harvard, two men who afterwards became overseers of Harvard, the father of the first president of Yale and the first ancestors in this country of the first principal of the old Lynn Academy and of the present principal of the Lynn Classical High School, and that these descendants were all graduated from Harvard College.

It was the fifteenth president of Harvard, John Thornton Kirkland, whose great-great-grandfather was the fellow townsman of the above group. President Kirkland was born in Herkimer, N. Y., August 17, 1770, was graduated from Harvard in 1789 and served as president from 1810 to 1828. He was the son of the Rev. Samuel Kirkland, born at Norwich, Conn., December 1, 1741, who as missionary to the Oneida tribe of Indians built with his own hands the mission school which was the forerunner of Hamilton College. He it was who on attaining his

majority changed the spelling of the family name from Kirtland to Kirkland. His grandfather was Daniel Kirtland, born June 17, 1701, who was graduated from Yale in 1720. His great-grandfather was Lieut. John Kirtland, born in Lynn, August, 1650, whose name is found spelled "Cortland" in the records, and his great-great-grandfather according to the Saybrook Records of 1672 was Nathaniel Kirtland of "Lynne, Mattachewsetts" Nathaniel had come over from England at the age of 19 with his father, Philip Sr., and his brother Philip, Jr., in the "Hopewell" in the year 1635. In an allotment of land made in Lynn in 1638, Philip, Sr., was granted 10 acres and Philip, Jr., was granted 10 acres. One of the Philips, presumably the senior, is called by Lewis, the first shoemaker in Lynn. Nathaniel went with the flock of the Rev. Abraham Pier-son to the new settlement at Southampton, Long Island, made by Lynn families in 1640, but he returned to Lynn before 1658. It will surely interest the members of the Harvard Club to know that the son of our efficient secretary, who is imbibing Harvard traditions at close range and in another year will be matriculated at Harvard, is a direct descendant in the tenth generation from this same Philip Kirtland, Sr., the ancestor of Pres. Kirkland.

While I have devoted considerable time and pains to research in preparing this paper, I make no pretension to completeness although I do make some pretension to accuracy. My excuse for stopping somewhat arbitrarily with 1807 is that I have already transcended the limits of a single paper and so feel justified in leaving to someone's future leisure and inclination the remaining century of Lynn and Harvard. If, however, any of you can supply missing data or names for the period I have attempted to cover, they will be received gratefully.

LYNNMERE

Gleanings from the Records and Pen Sketches of a
Picturesque Region of Old Lynn.

Its

Mineral Spring and Hotel.

Its

Prior and Later Tenants.

HON. NATHAN MORTIMER HAWKES, November 14, 1912.

The patent fact that the Mineral Spring region had so strongly appealed to Alonzo Lewis, Lynn's first historian eighty years ago and later had the same magnetic attraction for Mr. Lewis' literary executor, James R. Newhall as well as other Lynn enthusiasts of the story and scenery of our ancient town have stimulated the present writer to recall a bit of the picturesque which by reason of the growth of the city and of modern improvements is soon to become prosaic.

In feudal Europe or in old England with its statutes of entail, large holdings of noble estates have remained as hallowed treasures of a family more generations than the white man has had a home here.

The equality of man, the equal rights of children as inheritors, the fatal facility for the alienation of real estate under Massachusetts laws have combined to prevent a long tenure of occupation in a family such as the genial Squire and his ancestors had held and appreciated in Bracebridge Hall in the Old Home.

Two admirable attempts — each by a cultivated and appreciative student of Nature and of Man — the first a German, the second an American — were made here to set up a little Arcadia. One was prior to the establishment of the Mineral Spring Hotel. The second was later and its charms are yet remembered by the elders.



L'YNNHÈRE 1864



The first edition of Alonzo Lewis' History of Lynn was first sold in four parts, each of which was embellished with a frontispiece. The bound edition bears the publisher's date of 1829 and contains the same lithographs.

The illustrations were evidently chosen by Mr. Lewis to mark phases of our early history and the picturesque scenes of the old town.

Strangely enough in the 1844 edition Mr. Lewis discarded all of these views and so far as he used any pictures he substituted sketches of his own of rocks at Nahant in which he had imagined likenesses to pulpits or grottoes, biblical scenes, or Boniface Burton at the age of 113 years in a monkish environment.

The first which is entitled "Black William selling Nahant to Thomas Dexter for a suit of clothes" represents the crafty English settler upon the banks of Saugus River and the last of the Sagamores of the Nahant region.

The second is the pathetic picture of the historic Swampscott "Lady Susan Humfrey parting from her children, 1641."

The third is a crude drawing of a wonderfully attractive rural spot which is entitled, "Lynn Mineral Spring Hotel."

The fourth is a drawing of the once popular resort of our lost jewel, Nahant, anciently coveted by Black Will, Thomas Dexter and Sir Edmund Andros. It will be recognized by old Lynners as the "Nahant Hotel."

No four scenes, perhaps, could have been chosen in our old town, more noted or attractive at that time than those given.

The third and fourth reveal the flocking together tendencies that even the scholar and bard like Mr. Lewis appreciate.

The third Mineral Spring Hotel, or as modern Lynn has learned to call it, the Fay estate is the only one which concerns us at this time. Spring Pond and the Mineral Spring Hotel were, when this picture was made, and down to the present day, more romantic and more attractive to the student of nature and the lover of his kind than they ever will be again.

The settlement of the Massachusetts Bay Colony in many ways was like the entrance of that earlier chosen people, the Israelites, into the promised land of Canaan. Like Moses who was not allowed to enter the promised land, some of the leaders of the Puritans at home among whom, it is asserted, was the greatest of all, Oliver, were forbidden.

When Moses had led the descendants of Israel to the banks of the Jordan, representatives of the twelve tribes were sent to spy out the land. They were gone forty days. When they returned they brought glowing accounts of the fruitfulness of the land. Among other proofs they bore great clusters of the famous purple grapes of Eschol. In like manner the followers of Endicott and Winthrop spied out the border land with the streams and ponds and wild fruits between Salem and Lynn.

From the fruitful Jericho of the wilderness the Puritan spies returned to the waiting leaders upon the Bay Shore and reported upon its charms, but unlike the Children of Israel were enabled to say that they had met no King to obstruct their coming into the new world of freedom.

That these spies found the secluded dell with its overhanging shade of gigantic pines, its charming pond, and its sparkling jet of invigorating water which has given a name — Mineral Spring — which has endured till now, is evident from the Court Records (April 29, 1669) which

relate that to define the bounds between Lynn and Salem a line was run from the western end of Brown's Pond "to a noated Spring," now called Mineral Spring, then to "Chip Bridge" on the little brook which runs into the sea near the house of John Phillips.

On the old Boston road by the estate of the late John L. Shorey the bound at the west of Brown's Pond is still marked. The brook under Chip Bridge still runs into the Bay near Hotel Preston.

The line between Salem and Lynn was even earlier defined and was the most ancient recorded boundary of Lynn then called Saugus. The first notice of it in the Colonial Records, found on p. 141, March 4, 1634-5, reads as follows :

"It is ordered, that Mr. Nowell & Mr. Mayhewe shall sett out the bounds betwixte Saugus & Salem, and betwixte Salem & Marble Harbr, as also betwixte Marble Harbr & Saugus, before the 22th of this present Moneth, undr the penalty of V £ a peece. John Humfry & John Endicott Esqr, are allowed to goe alonge with them for Saugus & Salem, & Mr. Holgrane for Marble Harbr."

No report of the doings of this committee exists. Later, on the 20th of November, 1637, another committee was appointed.

"Capt Turner, Goo : Richrd Right, Mr. Conant, & Goo : Woodberry are appointed to certify wch bee the bounds between Salem & Saugust, wch they formerly did agree upon."

Curiously enough the very next act on the same day and on the same page was the very brief incorporation or change of name of a Plantation.

"Saugust is called Lⁱⁿ."

That was the only act of incorporation Lynn ever had. It was the first time the word Lynn appeared in Massachusetts history. It erased the name Saugus from the list of

towns until both Colony and Province had passed away, and the Commonwealth of Massachusetts incorporated in 1815 a town from the Third Parish of Lynn and called it Saugus.

The final accepted layout of this historic boundary is recorded in *The Records of the Colony of Massachusetts Bay in New England*, Vol. 1, p. 253, or in the original, p. 241, in the handwriting of Mr. Increase Nowell, the Secretary under date March 13, 1638-9. Two of the Committee named above signed the Order while William Ballard signed in place of Mr. Conant and Richard Walker took the place of Richard Wright.

"It is ordered, that the bounds betwixt Salem & Linn shall begin at the cliffe by the sea where the water runs, as the way lyeth from Linn to Marble Head, & run upon a straight line to the long pond, by the ould path that goeth to Linn, at the south end thereof next to Linn, & the whole pond to bee in Salem bounds; & from that pond to run upon a straight line to the iland in Mr Humfreys pond, & from that iland to run upon a straight line to 6 great pine trees marked, called by these 6 men that lay^d out the bounds, the 6 Mens Bounds; and from these trees to run upon a straight line unto another little pine tree marked by the side of a little hill beyond the trees, to run upon the same line, so farr as o^r bounds shall reach, into the Countrey.

Natha : Turner
Willi : Ballard
Richrd Walker
John Woodberry.

At a later perambulation of the line between Lynn and Salem there was an unofficial participant and recorder who as a painstaking observer of natural scenery ranks with Gilbert White of Selborne and in the noting of his daily pursuits vies with the minuteness of Samuel Pepys.

We extract from the *Diary of William Bentley, D. D.*, Pastor of East Church, Salem, recently printed by The Essex Institute, Vol. II, pp. 73 and 74.

An Account of a perambulation of the Vicinity made in 1793.

"We finished our Perambulation,* taking Mr. Derby, Ward, Saunderson on the part of Salem, and Messieurs Breed & Hawkes on the Part of Lynn. We began at the Cove, at a Pile of Stones, as described, Wedn. Oct. 16. We found the Stones west from the stagnant water above the Beach & so far in to avoid being covered, or removed by storms. We conjectured at the line from the nole opposite (Fowle's house), a little north of his out house, ranging over southern part of Ram Island in the saddle of the outer rocks, & I found the Chimney of Blaney's house not far from the line of Stones, ranging 6 feet south of that house. We wrote a note to be left for Walter Phillips, tert, for removing the stones, which was the Landmark, and passed to the next hill, found the line including southerly, stones much scattered, & passed to the heap of Stones under the hill, then directly to the Road & crossed at the divisional fence, & traveled a mile before we found the stump of the maple tree, 2 rods from the wall, & well covered it with Stones. Then continued till we found the great Rock in the divisional line & not far to the Second Rock partly in the divisional line, then to the Stones on the Hill, which is beyond the spring & which projects into the pond, & thence to the Road. This was the first time I had ever seen Spring Pond which is a beautiful object, about $\frac{1}{2}$ mile from Salem road, abounding in small fish & extending nearly north & South above half a mile, & about a $\frac{1}{4}$ wide. The Oliver farm extends $\frac{3}{4}$ of the western side. On the Southern side at the southeast part is the Spring, celebrated for its mineral qualities, which was very low, & did not run, having been much neglected, and choaked up with dirt, & leaves. Southward not many rods was a small pond, called Shrub pond, for the bushes which did surround it. It is at present clear. Above the Spring is to be seen the Cellar of the house on Spring farm. The Chimney was built on the north side & the Cellars under each end of the house. The Barn was nearly contiguous to the house northwesterly, & ran westerly. The Pond in length nearly N. N. W. This Farm once in repute is now run out. It contains 33 acres, & $\frac{1}{2}$ of it was lately sold for 11 £ for pasturing, for its poverty & out of the way situation. Capt. Derby told us that his G. G. Mother was here addressed by a German Physician from Leipsick named

* The perambulation of adjoining towns which was obligatory by Statute in 1793 is still a duty of the Selectmen.

The Lynn officials whom Parson Bentley names as present on the occasion referred to as Messieurs Breed & Hawkes were Ephraim Breed and Nathan Hawkes, who were Selectmen of that year.

Mr. Breed was also Town Clerk as he was for many other years.

The other Selectman of that year was Ezra Collins.

Ephraim Breed lived in a house which has, strange to say, been allowed to remain on what is now South street, West Lynn.

Nathan Hawkes lived in North Saugus in a house which is still in the possession of his descendants.

Crowninshield, by whom that name was introduced into our part of the country. Spring Pond empties by the brook at Osgood's in Boston road, one mile above Danvers' lower Meeting House. Spring Pond is within the Bounds of Salem. On the Southerly side the pond runs on the sides of two hills, & is much indented. There is another Embaying on the west side. The Body of its waters are in full view at the Spring, & its approach is good everywhere. The people of Lynn talk of conveying its waters to their own Mills to the detriment of the present Mills towards Danvers, as they claim so much of the pond as is embayed beyond the pile of stones on the hill, & running westward. We went in Burrill's carriage, & alighted at Fowle's & were taken up again in Boston Road, & conducted to Frye's, where we dined."

Bentley's Diary, Vol. II, p. 104, Section 10.

"From my absence yesterday, I was not able to observe the survey from Lynn road to Spring pond. We began this day at the stones upon the head between the branches of the pond, leaving little of the pond on the side of the Spring in Lynn, but a considerable part of the branch toward the road. We then took a direct course towards Boston Road. After our repast we returned to survey the Pond, & while the Surveyors were employed I perambulated. I found the highland in which the Spring was found was nearly separated by water from the surrounding hills. Just beyond the Pond was another Pond, & opposite to it a cleared Swamp which was drained into Spring Pond by Lynn Branch. The place where the house & buildings formerly stood was discovered as above, at the perambulation, which see. At the house the spring is upon the right hand. Just beyond is a pond, whose greatest length might be, as I had no compass, easterly & westerly, surrounded with bush & swamp, & not 12th part of the dimensions of the Spring Pond. There were foot paths & a road as if leading from hence to a settled part of the country. Leaving this pond which cannot be deep, because the pond lilies grow across it, leaving only the eastern side clear, yet on all sides inaccessible without wading. Pursuing the road which led directly to the house at Flax Pond, easterly I found another pond, whose easterly bound was high, & opposite towards Flax pond low. It had an house at the southern end, & on the westerly side through low ground communicated with Flax pond.

On the northern Hills is to be seen Nahant & (Egg) Rock, the Settlements near the friends' meeting, the Full Ocean, the Outer & Inner part of Lynn Bay, the Middle is covered by a Hill, the Blue Hills beyond Boston, Islands, & Light House, &c. There are 3 Houses between the Flax Pond and the oblong Pond east of it. This Pond is clear & 3 times larger than that near Spring Pond. The Pond near Spring Pond is banked out from it by nature, & takes a passage through the Next Pond, south of

it into Flax Pond, & so into Lynn Bay, while Spring Pond flows into Salem Bay. The Pond, near Spring Pond may be higher than Spring, & may not the Spring be occasioned by this Circumstance? While the Company were employed on the Southerly side, I travelled round the other sides of Spring Pond from the Spring quite round to the outlet, & found it one uniform gravelly surface, with large stones worn smooth as beach or paving stones, excepting only where the stagnant waters had gathered a slime as at the heads of the two branches, & in the curve of the high Hill which stands bold upon the northern shore, & in which three places alone did I discover any pond Lillies, in all other places the shore was clear in its waters, & it was uniformly stony bottom. Near all the high lands there were Rocks two feet out of water, & they were multiplied near the highest land which was the northern hill. There were some Stones at the Bottom of a Path over the great Hill which were put to form a landing place & probably when the little farm adjoining & laying on Boston Road, was a Seat of pleasure to the Proprietors. In travelling downwards from the Spring I endeavored to keep the Course of the outlet, but at the first fence was obliged to retreat at some distance by the thick woods, chiefly pine, & the course of the water seemed embarrassed, but below at a live spring the waters had abundant recruits from the side nearest the road, & together they formed a beautiful stream, not inferior to that which passes from the other ponds through Lynn, & in both which the alewives are found in great plenty in the spring of the year. From the Swamp between the two ranges of hills below, this stream has another supply, which is constant, & besides the waters drained from the Lands & Roads the Stream is quite respectable at Butt Brook, where they are so named when passing the Bridge in the Road, at the place where the Road falls altogether into Danvers division from hence towards Salem. I observed the bed of the Stream very much resembled the bed of the Pond below the junction of water, where the soil was compleatly washed away."

Ponds, rivers, trout brooks, six great pine trees (hence called six mens bounds) some permanent, others temporary, were bound marks between towns.

Division of towns has changed the taxation of owners of abutting estates upon this line. On the east Lynn meets Peabody coming south from Boston street and running north from the Salem Turnpike it is still Salem. So that the Spring may now lawfully slake the thirst of the people of Peabody, Salem and Lynn, for at this point on the colo-

nial line when Danvers, now Peabody, was set off from Salem the line of division began. On the sea side the title has passed from Salem and Lynn to Marblehead and Swampscott. But the line runs the same and gives evidence that this hidden intervale was early known and coveted by Salem and Lynn.

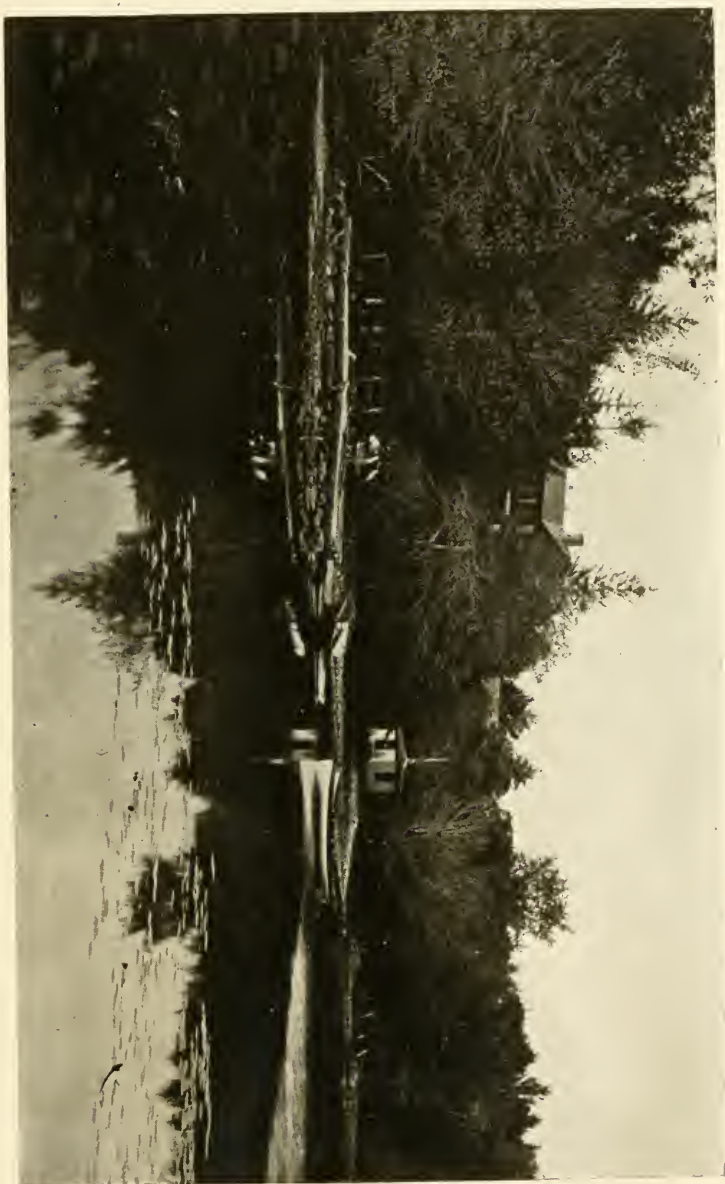
The line between Salem and Lynn was so drawn that the Spring was a bound mark while most of the Pond was in Salem and the bulk of the arable land and the most eligible site for a mansion house and buildings for attached service were in Lynn. As in other rural establishments lying between town centres winding roads still exist as they will wherever intelligent men are suffered to control nature.

The way from Salem now mainly used by ice carts and tree butchers turned abruptly to the south from the present Boston street by Brown's pond into this glen of serenity, wound through it by a sinuous course into what is now old Maple street in Lynn, and thence westward to Saugus, Malden and Boston. Perhaps in the early days before the construction of the road over the sluiceway between Sluice and Flax Ponds it was a thoroughfare between the seaport and country towns of Essex to Lynn and Boston.

In the 1865 edition of the History of Lynn Mr. Newhall after commenting upon and reciting the Springs of Lynn as given by Mr. Lewis continues :

"But the most noted mineral spring in this region is that near the eastern border of the town, on the margin of Spring Pond, which lies within the limits of Salem. The waters are impregnated with iron and sulphur, and were formerly much esteemed for their good effects in scorbutic and pulmonary affections. It had been popularly called the Red Spring, its waters having a reddish hue, imparted, probably, by the iron. About the close of the Century 1600, Dr. John Casper Richter Van Crowninscheldt, purchased the adjacent lands and settled on them, directing his attention chiefly to farming. He was a gentleman widely known and of good reputation. The present prominent Crowninshield family descended

LYNNMERE BOAT LANDING AND SPRING HOUSE.



from him. At his romantic retreat eminent personages were sometimes entertained. The celebrated Cotton Mather, among others, visited him, partook of the waters of the Spring, and in one of his elaborate works extols their virtues."

It was not Cotton Mather the son, but his equally noted father, Increase Mather, the President of Harvard College who died on August 23, 1723, who was the visitor to the Mineral Spring.

Father and son were the dictators of New England in civic and religious affairs.

Cotton Mather published in 1724 the *Memoirs of Increase Mather* under title of *Parentator or Remarkables of Dr. Increase Mather*. In it he relates the recovery of his father from an illness and quotes from his *Diary* as follows:—

"In the Spring of the year 1670 he returned unto his Beloved Pulpit: And made his first Sermon on those words: Psal XCIV. 12. Blessed is the Man thou Chastenest, O Lord, and teachest out of thy Law. But being still under feeble Circumstances, and having a Strong Impression on his Mind, that the Drinking of the Mineral Waters might be of use to him, he took a Lodging at Lyn, where he might repair every Morning, to a Spring there, which was then Famous through the Country.

I will Transcribe a Passage or two from his *Diary*, which he wrote in the Time of his being there.

"One is this. 'At the Waters, retiring myself under the Trees, I poured out my Soul before the Lord, and then met with Him. I did humbly and believingly (through the Lord's Grace towards me) betake myself unto God, and unto Jesus Christ, for the Healing of my Bodily Distempers. I Believed, Because, though Sin had brought these Distempers on me, yet God had accepted the Sacrifice, which Christ has offered for my Sin. Because also God had formerly heard my Prayers. And because Christ has Redeemed my Body as well as my Soul. Christ intends to bestow Eternal Glory on My Body as well as on my Soul: And therefore He will not deny unto me so small a matter as Bodily Health, which is nothing in comparison of Eternal Glory. Finally, Because I desire Health for the Lord's Sake, and not for my own; even that I may do Service for Him. After Prayer, I went away Inwardly Rejoicing, because I have prevailed! I have Prevailed for Mercy!'

"Another is This. 'At the Waters. There again the Lord enabled me with Tears, and Perswasion of a Gracious Answer to pour out my Desires before Him for both Bodily & Spiritual Healing to be vouchsafed unto me My dear G^d in Jes^{us} Christ, will certainly accept of some Service from me: Blessed be His Glorious Name forever and ever: Amen! Amen!'

"It was not long before the Lost Jewel was restored unto me. Nevertheless, in the way to it, he met with many grievous Pangs of Overwhelming Melancholy: of which he also says, 'I found the Prayer of Faith to be the best Remedy against it.'

But of this also, I will from his Diary, only note a Couple of Passages.

"One is this; 'As I was returning home from Lyn, at the end of the Town, a poor Godly Woman (whose name is Mansfield) desired those that Rode with me to go forward, for she must needs speak with me. When I stop'd, O Syr, (said she, with much affection, and many Tears) I am troubled at my condition. I am afraid, that I grieve the Good Spirit of G^d, by not being so cheerful as I ought to be. I am Dejected, and my Soul is Disquieted; And when I meet with afflictions, I lay them too much to Heart; and I doubt, & herein offend, so Gracious a Father, as G^d has been unto me; a G^d who has done much for me, and sometimes manifested Himself unto me. I was astonished to hear her speak, and see her come thus to me for some Relief in such Temptation. I concluded that this poor Woman (who little thought so herself) was a Messenger sent from G^d unto me; For she spoke to my very condition, as if He that knows all things had put Words into her Mouth. Oh! Let the Great Physician of Souls (said I then) Look upon me, and let Him Heal me, and give me Power of Grace to be more than a Conqueror over my Special Infirmities."

The situation is delightful. The little lake, which has received the pretty name of Lynnmere, nestles so cosily and smiles so brightly between the thickly wooded hills that it might almost be imagined there had been a compact that it should be shielded from the wild winds that would agitate its bosom, in return for the refreshing exhalations it might send up to renovate the drooping foliage. Upon the western bank, which rises gracefully to a considerable height, was erected, in 1810, the edifice long known as Lynn Mineral Spring Hotel. It was a favorite summer

resort; and no inland retreat could be more charming. There was fishing in the pond, fowling in the woods, and beautiful drives in all directions.

The Crowninshield family which in later generations became so prominent in Massachusetts affairs was cradled in a cottage on the extreme verge of Lynn by the ruddy spring upon an estate partly in Salem, partly in Lynn.

If the Crowninshield title came to Casper through his wife's descent from the original freeman and planter, John Clifford, the Clifford name was truly respected for two of his sons — successful merchants of Salem — bore the family names John and Clifford.

Apart from the early Salem occupation of the place prior to 1700 and its history to the death of Mr. Fay in 1865, the place has had three marked and distinct uses :

First, the Crowninshield* occupancy from 1700;

Second, the Mineral Spring Hotel period from 1810;

And Third, the Richard Sullivan Fay occupation from 1847.

Dr. John Casper Richter Von Croninshilt, a German physician, who came from Leipsic to Boston about 1688 and died there in 1711; m. Elizabeth, daughter of Jacob and Elizabeth (Clifford) Allen of Salem; owned lands near Lynn Mineral Spring Pond. Two of his sons, John and Clifford, came to Salem and were successful and enterprising merchants; John married Anstiss, daughter of John and Sarah (Manning) Williams. — *Essex Institute Historical Collections*, Vol. XV., 1878.

Compared with the terms of later tenants the Crowninshield occupation was a brief one according to an adver-

*Dr. John Casper Richter Van. Crowninscheldt bought of Elizabeth Allen, wife of Jacob Allen, of Salem, 20 June twenty acres of land, "neer a certain pond called the Spring Pond with all the houses, buildings, waters, fishings," etc. The land appears to have previously belonged to John Clifford. — *History of Lynn*, under date 1700.

tisement in the Boston News Letter, 1704. "The Lynn Spring Farm to be sold on reasonable terms. It contains twenty acres inclosed with stone fence, several other parcels of land that are not fenced, good pasturage, meadow and commonage, having thereon a good double house, four rooms on a floor, fit for an ordinary, with a barn and other accommodations.

Inquire of John Campbell

Postmaster of Boston and know further."

This notice contains two peculiarly English and Puritan words, *commonage*, a pastoral custom which the Puritan derived from that other chosen people, the shepherds of Israel, and *ordinary*, which Sir Walter Scott says was in the days of James I a new institution, as fashionable among the youth of that age as the club houses are amongst those of the present age.

Perchance the insertion of that word in the notice diverted the place from agricultural labors to a Provincial Bath or Baden-Baden.

The late George E. Emery was a satirical and yet a loving student and depicter of our local history. In 1883 or 1884 he wrote a sketch concerning this locality. It was printed at the time in the *Lynn Transcript*, which had as its editor, Captain George T. Newhall, a man who revered Lynn and its lore as few if any other persons have. Knowing the intense loyalty of writer and editor to the old town and its history no hesitation is felt in reprinting at this time a portion of the paper which was entitled "Lingerings Around Lynn Historical and Topographical."

Now as to Spring Pond and its old tragedy.

There are thousands of persons in our rapidly growing city, who, if they know anything of Spring Pond or "Lynnmere" only know it as a secluded lake resting

somewhere beyond Floating Bridge and the north woods of Lynn, and lying chiefly in adjoining towns. It is in fact one of the most picturesque and romantic lakelets in Massachusetts. Stretching from Floating Bridge Pond to Spring Pond, forming a little world of beauty all by itself, is the Fay Farm, which is, perhaps, as nearly like some of the English manors as any estate in New England. The mansion at Lynnmere of Fay Farm was originally erected for a watering place hotel, in 1810. Near the house and just at the edge of the lake, is a ferruginous spring. Its waters were, years ago, recognized as possessing valuable medicinal qualities. This was where the "iron constitutions" of our grandfathers were giving way under the pressure of the opening modern strain of business and society.

Spring Pond, named from the Mineral Spring, at its southern shore, soon after the *iron water* became a fashionable cure for general debility, reflected the shadows of the "Mineral Spring Hotel" on its calm surface.

This establishment was quite honorably famous in its days of early publicity. Patients came from far and near to drink the rusty water that trickled from the foot of a bank overshadowed by fragrant pines and sturdy oaks. Everything has its day. The Spring Hotel had its rise and fall. Through a few years the people went there to restore health, to worship the goddess Hygeia. Later, those of the baser sort went solely to worship at the shrines of Bacchus and Venus. This latter sort of "Classical" worship upset the reputation of the hotel, and it was none too soon transformed into a private dwelling for the summer residence of one of the noblest men Lynn has known, Richard S. Fay, Esq., the eminent agriculturist, merchant and manufacturer.

A little more than two hundred years ago, an Indian

was killed near where the Fay mansion now stands. The particulars of the tragedy were known only by the confession of the man who slew the Indian, who was clearly one of the friendly red men living by hunting and fishing through the wildlands near the colonial towns. One John "Flyntre" was the man arrested for killing poor "Lo." Flint confessed what he liked, and so did not seem to criminate himself. The next year he concluded to kill a white man, perhaps to satisfy himself that he entertained no *race* prejudices, and he was convicted of *man slaughter*. In the first killing it was only *Indian slaughter*, our pious ancestors thought. Here is a *verbatim* copy of Flint's "confession" at his examination before Major William Hathorne, October 9th, 1676. The document is preserved in the Boston Public Library. "He said that Edmond Brydges Jun. and he came to that end of the Spring Pond next to Salem and there Lit three ducks at that End of the pond and I bid Edmo Brydges stay and gett a shot at them and I said I would take my horse and goe downe to the Little pond hard by yt End of the Spring Pond next Linn. So I left Brydges and him no more till the next day and as I came to the End of the Spring Pond next Linn I saw a fire made about a stumpe with rocks about it which made me think there was Indians there about but seeing many ducks Light in the Spring Pond to the westward of the Spring. I went to a point and waited for the Ducks coming ashore; a Little after I heard a Dogg barke making a howling noyse like an Indian dogg. I was much affrighted and presently the ducks roase out of the pond; and looking toward the Spring I saw the dogg coming towards me and as I thought he was much like an Indean dogg whereupon I run to my horse to ride away and then there appeared an Indian as I thought coming crouching among the bushes with his gunn

in both hands towards me whereupon I was thinking to run into the pond to hide myselfe but I spied the top of a tree blowne of and crept into that and then lay in great fear Looking Every minute when he would have shott me and soe he came from tree to tree till he came very near mee with his gun in both hands ready to fire at me as I thought; and as I think he snapt once at me; and presently he presented at me; whereupon I shott him and rode away fearing there had been more Indians; and soe rid to Linn and so home to Darlings."

"Confest in Court. . . .

7 March 1676. P-M

Wm. Hathorne.

The "Little pond hard by yt End of the Spring Pond next Linn" formerly existed where there is now a little, low meadow near the Fay garden.

The former "little pond" has been drained and filled within about thirty years. Flint left Bridges near the present gate-house at the outlet of Spring Pond. The Ancient Spring has a curbing of granite set around to protect it, and a picturesque little pavilion shades the visitor from sun and rain. The Indian was probably not long after his death buried near where he fell, and his bones doubtless have gone to nourish the beautiful shrubs and trees that abound thereabouts. Judge Newhall in the first volume of the History of Lynn, says, Flint was a soldier in the war against King Philip of the Wampanoags. This partly explains "Flinte's readiness to kill even one of the friendly Indians of our region.

Prior to the opening of the Salem Turnpike in 1803 the Lynn side entrance to the old Crowninshield Farm, now Fay Place or "Lynnmere" was from Maple street near the Philips Collins' house, and through a pass between

the hills near by. Dr. Caspar Crowninshield lived at Mineral Spring only about fourteen years after Flint and the Indian, both hunting for ducks, made a dark page for local history.

The closing chapter of Alonzo Lewis' History of Lynn bears date 1844. It is a very interesting summing up of the story of Lynn. It treats at length of the peculiar industry of Lynn—the gentle craft of St. Crispin—from Xenophon to the day Mr. Lewis printed his book. Among other features it contained a synopsis of the natural beauties of the place with hints as to the enjoyment thereof. The following is what he said of the Mineral Spring :

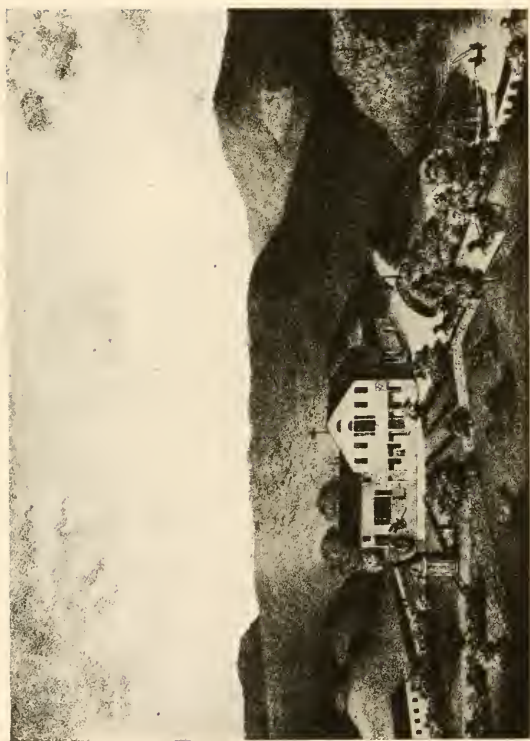
“ The Lynn Mineral Spring is a place of agreeable resort at all seasons of the year : It is a highly picturesque and romantic spot, by the side of an extensive pond, or lake, surrounded by hills and wild woodlands. The first white man who selected this delightful retreat for his residence, was Caspar Van Crowninshield, Esq., a gentleman from Germany, ancestor of the respectable family, of Crowninshields, of Boston. He built a cottage here about the year 1690, and several of the old apple-trees, planted by him, are still standing in the garden. A neat and commodious hotel is open here for the accommodation of boarders and visitors, kept by Mr. Otis King.”

The whole chapter is well worth the perusal of the student today. For some reason which he only partially explains Mr. Newhall omitted it when he continued the work and substituted a chapter of his own vastly less original and instructive, of the year 1844.

Prior to going to the Mineral Spring Hotel, Otis King was the Landlord of the Village House which was a famous coaching station, dance hall, livery stable and Inn in Village Square, Wood End, on the site now occupied by the Engine House at the corner of Essex and Fayette streets.

Mr. King was the last Landlord of the Village House which closed its doors shortly after the opening of the Eastern Railroad in August, 1838.

* * * * *



LYNX MINERAL SPRING HOTEL.

Alonzo Lewis' History, 1829.

The first Lynn Directory, published in 1832 by Charles F. Lummus in a list of Public Houses briefly relates :

Lynn Mineral Spring Hotel — at the Mineral Spring, two miles from Lynn Hotel, on left of the Turnpike.

Jabez W. Barton.

* * * * *

A broadside Directory of 1837 by James R. Newhall gives among the Public Houses, Mineral Spring Hotel — Mineral street, Charles C. Chester, Proprietor, which same Directory in a list of Streets and Squares names Mineral, from Turnpike to Boston, only this and nothing more.

* * * * *

The power of memory is one of the most precious of man's gifts. Mr. Lewis in his (almost) last page of our annals, writing of 1844, tells of the Mineral Spring Hotel. After all the intervening years was it possible to find a narrator of the happenings of this noted resort of that time? A lifelong resident of Lynn was sought in his Ocean street house overlooking the blue waters of Massachusetts Bay. Memory of the day before Thanksgiving Day, 1843, was as clear as any of the events of his life. His modesty forbids the mention of his name, which is a prominent one in the History of Lynn. He delights in telling of a ride which he took on that day with his father, who was a large mill owner, to the Mineral Spring outing. It was a bright crisp day, as our November days are apt to be. The entrance to the place was the old road from Maple street west of the great hollow. The first man whom he recognized and did not require any introduction to was a substantial personage — his father's neighbor — Otis Johnson. In the great hollow then, and now a cultivated field which was probably in earlier days a pond in the chain about Lynn, were assembled two or three hundred men intent upon the

sports of the season. In the hands of the party were perhaps thirty flint-lock rifles — the time of percussion rifles had not arrived. The sport in this field was mainly devoted to turkeys which were carried in crates to the ground. When in position the turkey was liable to project his head above the bars. Whatever shot him in the head won a Thanksgiving dinner. The sport seemed cruel to the boy who thirsted for a draft from the famous Spring. As rehearsed the dignified father and the active boy slid down the grassy bank and from the tin dipper partook of the healing or tempting waters. Then they zigzagged up the bank and thence to the back door of the Inn. There they found a room — not a bar room — but a large room with a round table in its centre surmounted by a big punch bowl around which many a village worthy slaked his thirst. The boy's father declined numerous cordial invitations to partake of the flowing bowl or to join in the quiet card parties in other rooms. At they passed from the grounds they saw another party engaged in hen and goose shooting with shot guns. Although a hundred rifles were being discharged while their owners were being charged with old fashioned punch, no disorder was seen. The solons of the town were there assembled and shaking hands with Tom, Dick and Harry even as they do at modern Agricultural Fairs. Conspicuous among those whom the boy remembers his father to have introduced him to and as having shaken hands with him were Francis S. Newhall and Daniel C. Baker.

Apparently the old hostelry later saw hard times, for it is related that a well known citizen, Charles Merritt, Town Officer and Deputy Sheriff, held a vendue upon the premises whereby the lares and penates of the old hotel were scattered among the Philistines.

Two generations ago Dr. Edward A. Kittredge was a

prominent and respected, if eccentric, physician of Lynn. He was also a sharp controversial and prolific writer for the press under the *nom de plume* of Noggs. He loved trees and nature. One of his bright sayings applies to our story. He stopped one day under a great elm and of it he wrote :

"And here I realized that God is great if man isn't; and looking at that beautiful idea of his—trees are God's ideas—waving in the summer breeze in such gentle majesty and noble grandeur withal, I involuntarily exclaimed: How wondrous are Thy Works, O Lord; how numerous are Thy ways."

The diplomacy of a Harvard friend has furnished a literary gem in the form of two autobiographical letters which so illuminate the life of Richard S. Fay that an outsider's words are not needed in a brief sketch.

So simply saying that Mr. Fay delivered the Annual Address before the Essex Agricultural Society at Lawrence on September 28, 1854 and that his eloquent voice was heard in Old Lyceum Hall in the cause of the Union in the War of the Rebellion, we will give his letters.

LYNN, July 7, 1860.

MY DEAR DILLAWAY :

(This letter is incidental to a Class reunion on July, 18—.)

"As to the successes & failures of life, I am on the whole in perhaps as favorable a condition as any of you, for never having risen I could not fall. In politics I usually pair off at elections with my coachman or head gardener. If they happen to be conservative I take some other member of my establishment. I mention this for the benefit of such of my classmates who think it a duty to express their voiceless sentiments at the polls. . . .

"I presume we all have our hobbies, at least I hope so, for a hobby is of all things the greatest comfort to a man in '*declining years*.' Mine is to promote the science and improve the practice of agriculture, and if any of my classmates will visit me at Lynnmere or take a stretch over my hills at Rowley I should be most happy to explain to them the different merits of sheep & pigs or put them to sleep by a learned dissertation on the comparative merits of deep & shallow ploughing".
etc.

RICH. S. FAY.

* * * * *

BAYNERES DE BEGORRE
HAUTES PYRENEES,
FRANCE, July 1, 1850.

MY DEAR FRIENDS AND CLASSMATES:

(This letter was written in reply to a request of his Class Secretary to furnish information in view of the approaching 25th Reunion.)

"To a travel stained worldworn voyager like myself it brings an involuntary smile to read the reason you so gravely give for asking them, viz.: in order to have 'a tangible record of our respective histories.' What boots my history to any one? It is a mere tombstone memorial, such as would serve for 999,000 out of every 1,000,000 who live and die and are forgotten. However unnecessary it may seem I will nevertheless comply literally with your request.

"My father is the Hon. Judge Fay of Cambridge.

"My mother was Harriet Howard, a native of Boston.

"I was born in Cambridge, June 16, 1806, I believe, but the Farmer's Almanac will correct me, if I am wrong, for it was during the 'great eclipse,' and though I was born in mid-day I did not see the light for some hours afterwards. To this circumstance I ever attribute all the misfortunes and errors of my life. I have always been in the dark an hour after the rest of the world were in the light. I never understood a lesson in college until an hour after the recitation; my appetite came an hour after meal times; I never sleep until I have lain in bed an hour: I never awake until I have risen, or should have arisen, at least an hour and often more. I never bought anything until after a rise, or sold anything until after a fall. In fine such is my ill-luck in these matters that I have long had a dread that I shall not be dead until an hour at least after I am buried.

"My places of residence have been Cambridge, Boston & Lynn in the U. S. and Paris in France. I have travelled over most of Europe as well as of my own country. This is my second visit; my first was made in 1835-6. My principal reason for being away from my native country is the difficulty I have of living in it.

"I was educated a lawyer, partly in my father's office & partly at the Cambridge Law School, where I narrowly escaped the degree LL. B. and partly at the Northampton Law School under Judge Howe. . . .

"After my return from Europe in 1836, I abandoned the law for glass-making & was the financial agent of two companies for some years.

"My literary career was brief. In company with my classmate, Jonathan Chapman, I published Judge Howe's work on Practice. It was a tribute by us to his merits. We re-wrote the whole & reduced his lectures as delivered to us into the form of a treatise. The whole impression of 1,000 copies was sold.

"I never received any literary distinction and never deserved any. I never sustained any public office, nor has any public office sustained me.

To enjoy political honors in America requires one of two things — Commanding talents or persevering subservience to some popular cause — having neither of these requirements I never have been honored by any public office.

“In 1832 I married a daughter of Hon. D. L. Pickman, a distinguished merchant of Salem. . . .

“I have four children — two boys & two girls — my oldest is a son. He has happily arrived at that stature that I am freed from many annoyances.

“My health has been, owing to the unfortunate circumstance of having been born at mid-day in the dark, a complete mystery. Since my arrival at full manhood, I have hardly enjoyed a day's health. I put off growing too long, and in my haste to get from 5 ft. 4 in. to my present height of 6 ft. I made too great exertions & this weakened a naturally strong constitution.

“In answer to your query ‘what of earthly pleasures do you look upon as being the least alloyed’? My answer to this would be — Woodcock shooting in October & trout fishing in June.

RICHARD S. FAY.

Two other letters during the Civil War concerning a Lynn Company, the Fay Light Guard may be of interest and are appended.

Camp Belger, Baltimore, Md., Sept. 7, 1862.

Richard S. Fay, Lynn.

Dear Sir: I have been instructed by the officers and members of Co. E, 38th regiment, Massachusetts volunteers, to inform you that at a meeting of the company, last evening, it was unanimously voted to name the company the “Fay Light Guard.” This they thought might be a slight token of the appreciation of the value of your labor and services in behalf of the army of the Union in the city of Lynn, from which we hail.

Trusting that you will permit us thus to make use of a name which is held in high esteem by your fellow-townsmen in this regiment, I remain,

Yours most respectfully,

EBEN PARSONS, JR.

First Lieutenant, Co. E.

Mr. Fay's reply to this compliment was as follows:

Lynn, Sept. 13, 1862.

My Dear Sir: I am very much gratified and not a little surprised by your letter of Sept. 7, just received, written in behalf of the officers and members of Co. E, 38th regiment, informing me that the company had unanimously voted to name it the Fay Light Guard, and that this has been done in compliment to me. Permit me to reply to you as to all, it is an

honor, and I accept it as such, and will endeavor to deserve it. The honor thus conferred and accepted establishes a relationship which I trust will become closer as time wears on. The company have taken my name, and the members have become, as it were, my children by adoption. This is a large responsibility, for all of you have probably left behind some near and dear relations, and some of them, before your return, may need aid, council and sympathy. It has always seemed to me that if anything could make a soldier invincible it would be the feeling, when far away, that the loved ones at home would not be wholly friendless, happen what might to himself. I beg of you to think of me as a friend on whom you may rely in the hour of need. The time has gone by for any words except those of encouragement to you who are fighting for our common birthright—a citizenship of the United States; for to you alone can we look for its preservation.

What I told our friends in Lynn the other evening I say to you. The great question has passed from the forum to the field, from the politician to the soldier, and I much prefer to leave it with the latter than with the former.

May success attend you in the path of duty before you. I shall follow your movements with the deepest interest, and if I can render any service to you, one and all, I beg you to call upon me. It would give me much pleasure to have an authenticated roll of the company, which I shall refer to with deep interest, and, I doubt not, always with pride.

Ever faithfully yours,

RICHARD S. FAY.

To Lieut. E. Parsons, Jr., First Lieutenant Company E, Thirty-eight regiment.

Richard S. Fay's life was an eloquent preaching and practice of the sane creed,—

"The Beauty of Plants that are left alone," not neglected but planted in suitable soil and surroundings and then shielded from the saw and pruning knife and allowed to stand alone and to grow into impressive standards like the ancient elms in our rural communities.

Of the trees assisted to grow by Mr. Fay in accordance with the divine law, Washington Irving would have said as he did of a transatlantic scene and friend,

"There is something nobly simple and pure in such a taste: it argues, I think, a sweet and generous nature, to



FAY GARDEN

have this strong relish for the beauties of vegetation, and this friendship for the hardy and glorious sons of the forest. There is a grandeur of thought connected with this part of rural economy. It is, if I may be allowed the figure, the heroic line of husbandry. It is worthy of liberal, and free-born, and aspiring men. He who plants an oak, looks forward to future ages, and plants for posterity. Nothing can be less selfish than this. He cannot expect to sit in its shade, nor enjoy its shelter; but he exults in the idea that the acorn which he has buried in the earth shall grow up into a lofty pile, and shall keep on flourishing and increasing, and benefiting mankind, long after he shall have ceased to tread his paternal fields."

Of the Fay occupancy Mr. Newhall says:

"In 1847, Richard S. Fay, Esq., purchased the estate and also many acres of adjoining territory, and made his summer residence there. A very large number of foreign trees have been planted; England and France are represented; the Black Forest of Germany; and even Russia and Siberia. There is a pleasing variety of grove and lawn, pasture and arable ground, woodland and meadow. And altogether the landscape is one of uncommon freshness and vigor. In traversing the grounds, one is forcibly reminded of feudal days and baronial domains. And if the ivied walls of an ancient castle could be discerned peering from some rocky crest across the lake, the illusion might be complete."

This keen love of nature is an ingrained passion as old at least as English poetry. Chaucer, the first great poet of the tongue whose work we can read was steeped in the charms of nature and his successor of the Elizabethan era, Edmund Spenser, the author of the immortal *Færie Queene* in Book I Canto I, reveals his love and knowledge of birds and trees.

VII.

Enforst to seeke some covert nigh at hand,
 A shadie grove not farr away they spide,
 That promist ayde the tempest to withstand;
 Whose loftie trees yclad with sommers pride,
 Did spred so broad, that heavens light did hide,
 Not perceable with power of any starr:
 And all within were pathes and alleies wide,
 With footing worne, and leading inward farr.
 Faire harbour that them seems, so in they entred ar.

VIII.

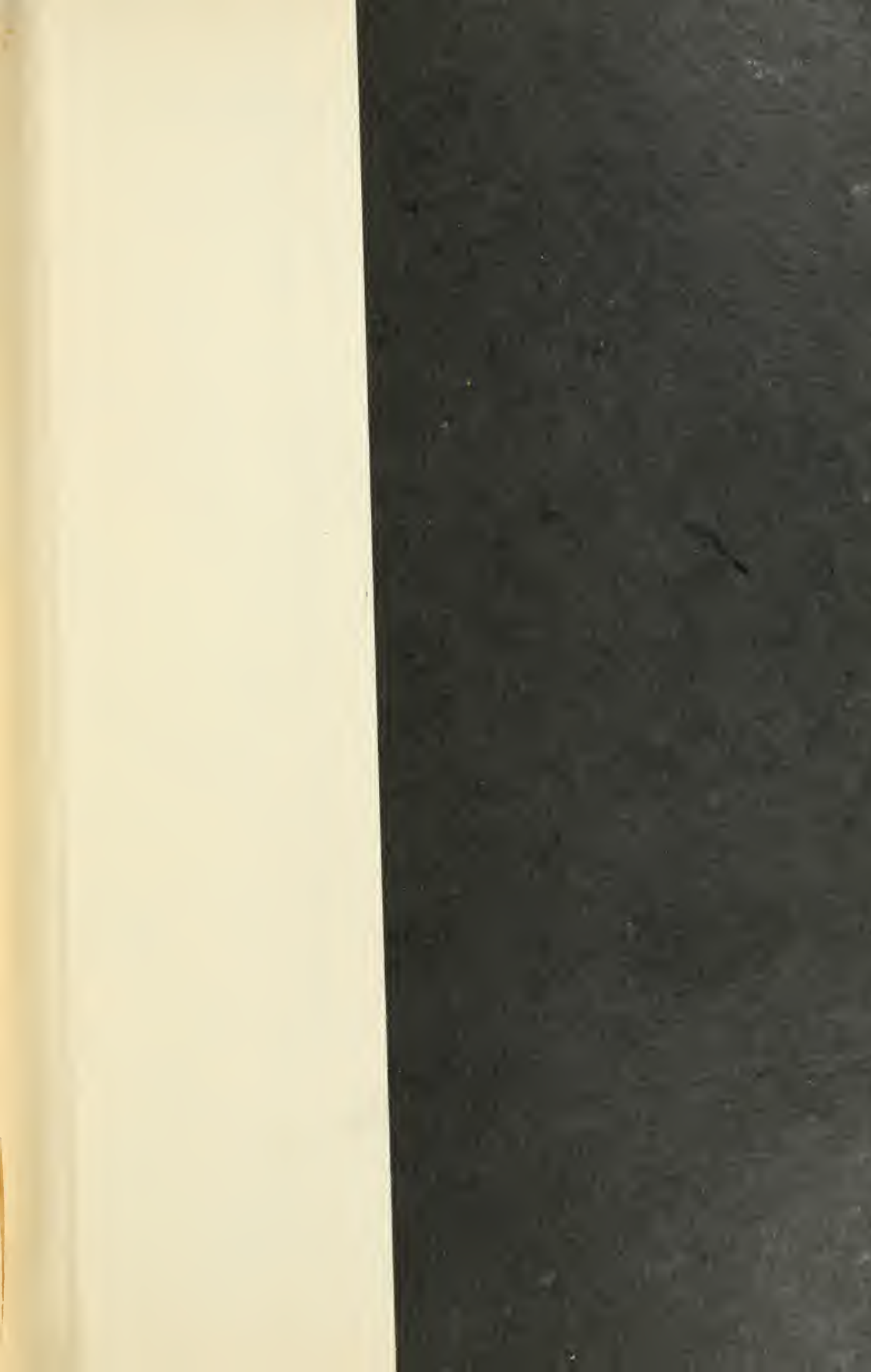
And fourth they passe, with pleasure forward led,
 Joying to heare the birdes sweete harmony,
 Which, therein shrouded from the tempest dred,
 Seemed in their song to scorne the cruell sky.
 Much can they praise the trees so straight and hy,
 The sayling Pine; the Cedar proud and tall;
 The vine-propp Elme: the Poplar never dry;
 The builder Oake, sole king of forrests all;
 The Aspine good for staves; the Cypresse funerall;

IX.

The Laurell, meed of mightie Conquerours
 And Poets sage; the Firre that weepeth still;
 The Willow, worne of forlorne Paramours;
 The Eugh, obedient to the benders will;
 The Birch for shaftes; the Sallow for the mill;
 The mirrhe sweete-bleeding in the bitter wound;
 The warlike Beech; the Ash for nothing ill;
 The fruitful Olive; and the Platane round;
 The carver Holme; the Maple seeldom inward sound.

All the seekers for rural scenes who have sojourned or written about the charming vale of Lynnmere had something of the ingrained race inheritance. This statement of course includes Caspar Crowninshield, who came of a people of tree worshippers closely akin to the English stock.

The original Records relating to this early settled part of Lynn have been examined and the statements of the several writers upon the subject have been verified as far as possible and their interesting sketches have been gathered up that they may be garnered into a sheaf in the history of this sheltered recess of an ancient colonial town.



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